NĀṢIRUDDĪN AL-ALBĀNĪ ON MUSLIM'S *ṢAḤĪḤ*: A CRITICAL STUDY OF HIS METHOD

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Abstract

Nāṣiruddīn al-Albānī (d. 1999) was a Muslim autodidact who devoted most of his life to the close study of prophetic *ḥadīths*. Al-Albānī classified as weak hundreds of *ḥadīths* considered authentic by most Muslim scholars, including some *ḥadīths* found in the *Ṣaḥīḥ* of Muslim. In this essay, I explain al-Albānī's method of determining that a *ḥadīth* is either authentic or spurious; discuss the implications of his method when applied to other *ḥadīths*; and examine the *ḥadīths* declared weak by al-Albānī from the perspective of both the traditional *ḥadīth* sciences and non-Muslim methods of dating a *ḥadīth*. Based on an analysis of 360 *ḥadīths* found in the canonical collections that were transmitted by Abū al-Zubayr from Jābir, I argue that Muslim did not regard the transmission terminology used by the Successors as a decisive criterion for determining whether or not a transmitter is reliable. This argument calls into question al-Albānī's method, for he used terminology as the *decisive* criterion for assessing the validity of transmissions. Our reexamination of one *ḥadīth* declared weak by al-Albānī, called here the Abū al-Zubayr *ḥadīth*, leads us to question the historicity of at least 125 of his *ḥadīths* in Muslim's *Ṣaḥīḥ*.

Introduction

Nāṣiruddīn al-Albānī was born in Ashkodera, capital of Albania, in 1914. As a young boy, he moved to Damascus, Syria where he finished elementary school. At the age of twenty, influenced by the journal "*al-Manār*", al-Albānī produced his first work on *ḥadīth*, a transcription of and commentary on al-ʿIrāqī's *al-Mughnī ʿan ḥaml al-asfār fī'l asfār fī takhrīj mā fī'l iḥyā min al-akhbār*. Al-Albānī did not receive a formal education in the study of *ḥadīth*, but rather was an autodidact who studied the subject on his own in libraries, especially the Ẓahiriyya library in Damascus. Nevertheless, in 1961 he was appointed professor of *ḥadīth* at the Islamic University of Madina. He died in 1999.[1]

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[1] See Muḥammad ʿĪd al-ʿAbbāsī in *Fatāwā al-shaykh al-Albānī wa-*

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Al-Albānī was a Muslim who devoted most of his life to the close study of prophetic *ḥadīths*. Although he reportedly did not receive an authorization (*ijāza*) in *ḥadīth* from any recognized scholar, al-Albānī studied many of the famous *ḥadīth* books, including the *Ṣaḥīḥs* of al-Bukhārī and Muslim and the *Sunan* of al-Tirmidhī, Abū Dāwūd, al-Nasā'ī and Ibn Māja. A prolific scholar, he wrote 117 books,[2] including: *Silsilat al-aḥādīth al-ḍaʿīfah wa'l-mawḍūʿa wa-atharuhā al-sayyi' fī al-umma*,[3] *al-Tawassul anwāʿuhu wa-aḥkāmuhu*,[4] *Taḥdhīr al-sājid min ittikhādh al-qubūr masājid*,[5] *Ḥijāb al-mar'a al-muslima fī al-kitāb wa'l-sunna*.[6] In his works, al-Albānī identified 990 *ḥadīths*[7] considered authentic by most Muslim scholars but that he considers to be weak. Indeed, he declared weak (*taḍʿīf*) some *ḥadīths* found in the *Ṣaḥīḥ* of Muslim, one of the most prestigious collections. Not surprisingly, a number of Muslim scholars have responded with critiques. These include: *Tanāquḍāt al-Albānī al-wāḍiḥāt* by Ḥasan b. ʿAlī al-Saqqāf,[8] *al-Ta'rīf bi-awhām man qassama al-sunan ilā ṣaḥīḥ wa-ḍaʿīf* by Maḥmūd Saʿīd Mamdūḥ,[9] *Tabyīn ḍalālāt al-Albānī, shaykh al-Wahhābiyya al-mutamaḥdith* by ʿAbd Allāh al-Hararī,[10] *Bayān awhām al-Albānī* by Asad Sālim Tayyim,[11] and *al-Lāmadhhabiyya akhṭaru bidʿatin tuhaddidu al-sharīʿa al-islāmiyya* by Saʿīd Ramaḍān al-Būṭī.[12] In response to this criticism, several scholars have written books in support of al-Albānī.[13]

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muqāranatuha bi-fatāwā al-ʿulamā (1st ed., Cairo: Maktabat al-turāth al-islamī, 2002), vol. 2, 3-20.

[2] For a list of al-Albānī's works, see al-ʿAbbāsī, *Fatāwā al-shaykh al-Albānī*, 13-9.

[3] Beirut: al-Maktab al-islāmī, 1985. This present article is based mostly on this book.

[4] Beirut: al-Maktab al-islāmī, 1986.

[5] Beirut: al-Maktab al-islāmī, 1983.

[6] Beirut: al-Maktab al-islāmī, 1987.

[7] This number is based on the calculation in Maḥmūd Saʿīd Mamdūḥ, *al-Taʿrīf bi-awhām man qassama al-sunan ilā ṣaḥīḥ wa-ḍaʿīf* (Dubai: Dār al-buḥūth li'l-dirāsa al-islamiyya wa-iḥyā' al-turāth, 2000), vol. 1, 19.

[8] ʿAmmān: Dār al-imām al-Nawawī, 1997.

[9] Dubai, 2000.

[10] Beirut: Dār al-mashārīʿ li'l-ṭibāʿ wa'l-nashr wa'l-tawzīʿ, 2000.

[11] ʿAmmān: Dār al-Rāzī, 1999.

[12] Damascus: Dār al-Fārābī, n.d.

[13] See for examples, ʿAmr ʿAbd al-Munʿim Salīm, *La difāʿan ʿani'l Albānī faḥasbu bal difāʿan ʿani'l salafiyya* (Cairo: Maktaba al-tābiʿīn, 1999); idem, *al-Manhaj al-salafī ʿinda al-shaykh Nāṣiruddīn al-Albānī* (Ṭanṭā: Maktabat al-ḍayyā', n.d.).

In this essay I will discuss al-Albānī's method of determining that a *ḥadīth* is either authentic or spurious, especially his arguments regarding *ḥadīths* found in Muslim's *Ṣaḥīḥ*. I will analyze several *ḥadīths* that he declared weak from the perspectives of both the traditional *ḥadīth* sciences (*ʿulūm al-ḥadīth*) and the non-Muslim method of dating a *ḥadīth*. By doing so, I hope to determine the extent to which al-Albānī based his assessment on the traditional sciences or deviated from that tradition, and whether or not he was consistent in the application of his method. I also wish to probe the implications of al-Albānī's method for the assessment of other *ḥadīths*, including those found in the *Ṣaḥīḥ* of Muslim. I will argue that al-Albānī's method is not new, i.e., he does not deviate one inch from the traditional method of Muslim scholarship, although his views certainly differ from those of many Muslim scholars who have participated in this discourse. I shall also argue that, *pace* his critics, he does apply his method consistently.

Non-Muslim scholars' views on the authenticity of ḥadīth

The authenticity of *ḥadīth* is a complex issue. Non-Muslims who have addressed this subject invariably note that the major *ḥadīth* collections and biographical dictionaries emerged several centuries after the events they purport to describe and that the historical reliability of these sources may be undermined by the fact that they were produced by Muslims.[14]

Ignaz Goldziher's *Muhammedanische Studien*, published in 1890, was unquestionably the most important criticism of *ḥadīth* produced in the nineteenth century, and his conclusions remained unchallenged until the appearance of Joseph Schacht's *Origins of Muhammadan Jurisprudence* in 1950. Schacht, who focused on legal traditions and their development,[15] advanced the thesis that *isnāds* have a tendency to grow backwards and also was the first to put forward what has become known as the "common link theory". Like Goldziher, he assumed that few, if any, *ḥadīths* originated with the Prophet. Through careful study, however, he believed that it is possible to arrive at a rough estimate of when a particular *ḥadīth* was put into circulation.[16]

[14] See Harald Motzki, "Quo vadis *Ḥadīṯ*-Forschung? Eine kritische Untersuchung von G.H.A. Juynboll, Nāfiʿ, the *Mawlā* of IbnʿUmar, and his position in Muslim *Ḥadīth* Literature", *Der Islam*, 73 (1996), 40-80.

[15] Joseph Schacht, *The Origins of Muhammadan Jurisprudence* (Oxford, 1950).

[16] Ibid, 171-2.

Schacht's approach has been adopted by J. van Ess[17] and has been developed on a large scale by G.H.A. Juynboll, even if the latter disagrees with Schacht on several significant points, as reflected in Juynboll's method of dating a *ḥadīth* by posing three questions: Where did a particular *ḥadīth* originate, when, and who was responsible for putting it into circulation?[18] By posing these three questions, Juynboll attempts to solve the problems of chronology, provenance and authorship of a *ḥadīth*. Juynboll's method of dating a *ḥadīth* by analysing all of the *isnāds* associated with a single tradition has become a powerful research tool.[19] Both Schacht and Juynboll regard the common link as the person who fabricated *ḥadīth*.[20] The decisive difference between Schacht and Juynboll lies in how to identify the common link. Juynboll requires that a common link (cl) have several partial common links (pcls). A common link that is not corroborated by more than one partial common links is, according to Juynboll, not a true common link but a seeming common link.

Other scholars who have rejected *ḥadith*s as reliable materials for the historical reconstruction of the lifetime of the Prophet and the first century A.H. are John Wansbrough,[21] Patricia Crone and Michael Cook.[22]

Opposition to Schacht and his followers may be found in the writings of M. M. Az(a)mi, M. Cook,[23] and Harald Motzki.[24] Azmi argues

[17] Joseph van Ess, *Zwischen Ḥadīṯ und Theologie. Studien zum Enstehen prädestinatianischer Überlieferung* (Berlin/New York 1975).

[18] G.H.A. Juynboll, *Muslim Tradition. Studies in Chronology, Provenance and Authorship of Early Ḥadīth* (Cambridge: 1983), 70-6; see also the collection of his articles published as *Studies on the Origins and Uses of Islamic Ḥadīth* (Aldershot 1996).

[19] For a summary of his method, see G. H. A. Juynboll, "Some *isnād*-analytical methods illustrated on the basis of several women-demeaning sayings from *ḥadīth* literature," *al-Qantara*, 10 (1989), 343-83.

[20] Schacht, *Origins*, 171-2; Juynboll, "Some *isnād*-analytical methods", 353.

[21] J. Wansbrough, *The Sectarian Milieu: Content and Composition of Islamic Salvation History* (Oxford, 1978).

[22] P. Crone and M. Cook, *Hagarism: The Making of the Islamic World* (Cambridge, 1977).

[23] On Cook, see further below.

[24] Michael Cook, *Early Muslim Dogma: A Source Critical Study* (Cambridge 1981), 109-11 and idem, "Eschatology and the Dating of Traditions", *Princeton Papers in Near Eastern Studies* I (1992), 23-47; Harald Motzki, "Quo vadis, Ḥadīṯ Forschung?" 40-80 and 193-229; idem, "The *Muṣannaf* of ʿAbd al-Razzāq al-Ṣanʿāni as a Source of Authentic *Aḥādīth* of the First Century A.H," *Journal of Near Eastern Studies* 50/1 (1991), 1-21; idem, *Die Anfänge der Islamischen*

for an early and continuous practice of writing down *ḥadīth*. According to Azmi, the Companions of the Prophet kept written records of *ḥadīths*, and most *ḥadīths* were transmitted in written form until the moment when they were included in the canonical collections.[25] Unlike Schacht and Juynboll, Motzki does not regard the common links as the fabricators of *ḥadīths*, but as "the first systematic collectors of traditions who transmitted them in regular classes of students out of which an institutionalized system of learning developed".[26] Motzki has also argued that some *ḥadīths* can be dated to the first century A.H., even if they cannot definitively be ascribed to the Prophet.[27] Schacht and Juynboll denied this possibility.

The ḥadīth*s declared weak by al-Albānī*

To illustrate al-Albānī's method, I will now analyze the *ḥadīth* of the cow, one of the *ḥadīths* declared weak by al-Albānī. I have chosen to discuss this *ḥadīth*, not because it is more important than other *ḥadīths* declared weak by al-Albānī, but merely because it is recorded *inter alia* in the highly regarded *Ṣaḥīḥ* of Muslim. The *ḥadīth* reads as follows:

Jurisprudence. Ihre Entwicklung in Mekka bis zur Mitte des 2./8 Jahrhunderts (Stuttgart 1991), trans. by Marion H. Katz as *The Origins of Islamic Jurisprudence: Meccan Fiqh before the Classical Schools* (Leiden, 2002); idem, "Der *Fiqh* des Zuhri: die Quellenproblematik," *Der Islam* 68 (1991), 1-44.

[25] M. M. Azami, *Studies in Early Ḥadīth Literature: With a Critical Edition of Some Early Texts* (3d ed., Indianapolis, 1968); idem, *On Schacht's Origins of Muhammadan Jurisprudence* (Riyad, 1985). The same claim can be found in the works of Nabia Abbott, *Studies in Arabic Literary Papyri II: Qur'anic Commentary and Tradition* (The University of Chicago Press, 1976); Fuat Sezgin, *Geschichte des arabischen Schrifttums, Band I: Qur'ānwissenschaften, Ḥadīṯ, Geschichte, Fiqh, Dogmatik, Mystik bis ca. 430 H.* (Leiden, 1967).

[26] Motzki, "The Collection of the Qur'ān", *Der Islam* 78 (2001), 30; Cf. idem, "Quo vadis", 45; idem, "Der Prophet und die Schuldner. Eine *ḥadīṯ*—Untersuchung auf dem Prüfstand," *Der Islam* 77 (2000), 9; idem, "Methoden Zur Datierung von islamischen Überlieferungen" (Nijmegen, 2001), 10-12.

[27] For traditions dated to the first century A.H., see Harald Motzki, "The Prophet and the Cat: On Dating Mālik's *Muwaṭṭa'* and Legal Traditions," *Jerusalem Studies in Arabic and Islam* 22 (1998) 18-83; idem, *Die Anfänge der islamischen Jurisprudenz*; idem, "Der *Fiqh* des Zuhrī, 1-44; idem, "The *Muṣannaf* of 'Abd al-Razzāq al-Ṣan'ānī", 1-21; idem, "Der Prophet und die Schuldner". Another scholar who has dated some *ḥadīths* to the first century A.H. is Gregor Schoeler. See his *Charakter und Authentie der muslimischen Überlieferung über das Leben Mohammeds* (Berlin, 1996).

> *"Lā tadhbaḥū illā musinnatan illā an yaʿsura ʿalaykum fa-tadhbaḥū jadhaʿatan min al-ḍaʾni"*.[28] (Sacrifice only a mature cow,[29] unless it is difficult for you, in which case sacrifice a ram.)[30]

Al-Albānī's method of determining the authenticity or lack thereof of a particular *ḥadīth* is based largely upon the analysis of the *isnād*, using information found in the biographical dictionaries. Al-Albāni argues that this *ḥadīth* is *ḍaʿīf* (weak) by virtue of the fact that one of its transmitters is Abū al-Zubayr.[31] Al-Albānī argues that Abū al-Zubayr's transmission from Jābir is interrupted (*ghayr muttaṣil*) on the grounds that (1) *ḥadīth* critics label Abū al-Zubayr as a *mudallis*, i.e., person who suppressed faults in *isnāds*; (2) and he did not explicitly declare whether or not he heard the *ḥadīth* directly from Jābir, but rather used the term "*ʿan*" (on the authority of). It is established in the science of *ḥadīth*, al-Albānī adds, that the *ḥadīth* of a *mudallis* may not be relied upon if he does not state clearly the manner in which he received it, as is true of Abū al-Zubayr. Al-Albānī concludes that the truthfulness of every *ḥadīth* transmitted by Abū al-Zubayr from Jābir or others, using the term "*ʿan*" and the likes, is to be considered suspended. Stated in different terms, one must cease to rely upon it until the manner in which Abū al-Zubayr heard the *ḥadīth* is clarified or until a confirming *ḥadīth* is found. This scepticism does not apply, however, to the transmission of al-Layth b. Saʿd from Abū al-Zubayr from Jābir, for al-Layth claimed to have transmitted from Abū al-Zubayr only what the latter heard from Jābir.[32] Of the 360 *ḥadīths* transmitted by Abū al-Zubayr from Jābir in the canonical

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[28] Muslim b. al-Ḥajjāj al-Qushayrī al-Nīsābūrī, *al-Jāmiʿ al-Ṣaḥīḥ*, ed. Fuʾād ʿAbd al-Bāqī (Dār iḥyāʾ al-kutub al-ʿarabiyya, 1374/1955), *Kitāb al-ḍaḥāyā*, 2:1; Abū Dāwūd, *Sunan* (Cairo, 1371 A.H.), *Kitāb al-ḍaḥāyā*, 5:1; Ibn Māja, *Sunan* (Dār iḥyāʾ al-kutub al-ʿarabiyya, 1952), *Kitāb al-ḍaḥāyā*, 7:4; al-Nasāʾī, *Sunan* (Bombay, 1406 A.H.), *Kitāb al-ḍaḥāyā*, 13:1.

[29] A *ghanam* (sheep) or *baqar* (goat) that is at least three years old, and a camel that is at least six years old. See al-Albānī, *Silsilat al-aḥādīth al-ḍaʿīfah*, 91. Cf. Edward William Lane, *Arabic-English Lexicon* (London, 1863-1893), part 4, 1439.

[30] A ram that is at least one year old. See al-Albānī, *Silsilat al-aḥadīth al-ḍaʿīfa*, 91. Cf, Lane, *Arabic-English Lexicon*, part, 2, 396.

[31] For Abū al-Zubayr, see below.

[32] Al-Layth is reported to have said, "I came to Abū al-Zubayr, and he offered me two books. I was upset with them (*fa'nqalabtu bi-himā*), and I asked him whether or not he heard this from Jābir. He [viz., Abū al-Zubayr] said, "I heard some of it and I was told some of it". I said, "Tell me what you heard of it". Then he told me, "This is what I have". See, al-Albānī, *Silsilat*, vol. 1, 92-3.

collections, only 27 were subsequently transmitted by al-Layth b. Saʿd.[33]

The *ḥadīth* in question states that it is permissible to sacrifice a ram that is one-year old (*al-jadhaʿ min-al-ḍaʾni*) in a situation in which a mature cow (*al-musinna*) is too expensive or difficult to find. Similar is the *ḥadīth* of ʿUqba b. ʿĀmir: *ḍaḥḥaynā maʿa rasūl Allāh ṣallā Allāh ʿalayhi wa-sallam bi-jadhaʿin min al-ḍaʾni*[34] (We sacrificed together with the Prophet a one-year old ram). Another *ḥadīth* is that of Mujāshiʿ b. Masʿūd: *Inna al-jadhaʿa yūfī mimmā yūfī al-thaniyy*[35] (a one-year old ram accomplishes the same objective that a two-year old does). According to al-Albānī, the last two *ḥadīths* are *ṣaḥīḥ*, for they have reliable *isnāds*. However, al-Albānī does not treat them as confirming the *ḥadīth* of Abū al-Zubayr in order to enhance its quality as *ṣaḥīḥ*. Rather, instead of understanding them literally, he engages in *taʾwīl* (interpretation) of the two reportedly authentic *ḥadīths* by quoting other *ḥadīths* that have reliable *isnāds*, while continuing to regard the *ḥadīth* of Abū al-Zubayr as weak. Al-Albānī prefers to understand the *ḥadīth* of Abū al-Zubayr literally and is reluctant to subject it to interpretation, because this *ḥadīth* is not authentic. Interpretation is an aspect of authentification. Therefore, there is no place for interpretation in the case of a weak (*ḍaʿīf*) tradition.[36]

With regard to the *ḥadīth* of ʿUqba b. ʿĀmir, al-Albānī argues that it seems to allow the sacrifice of ram that is one-year old (*al-jadhaʿ min-al-ḍaʾni*). Permission to sacrifice, however, is given only to ʿUqba. This permission is based on a *ḥadīth* related by al-Bukhārī: The Prophet divided sacrifices among his Companions, and ʿUqba received a ram (*jadhaʿatun*). I [viz., ʿUqba] said: 'Oh Prophet, I received a ram' (*jadhaʿa*). The Prophet said: 'Sacrifice it'!" (*qassama al-nabī ṣallā Allāh ʿalayhi wa-sallam bayna aṣḥābih ḍaḥayā fa-ṣārat li-ʿUqba jadhaʿatan fa-qultu: yā rasūl Allāh ṣārat lī jadhaʿatun qāla ḍaḥḥi bi-hā*).[37]

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[33] For the *ḥadīths* with "al-Layth—Abū al-Zubayr—Jābir" in their *isnāds*, see below.

[34] Al-Albānī, *Silsilat al-aḥādīth al-ḍaʿīfah*, vol. 1, 89.

[35] The *ḥadīth* is transmitted by al-Nasāʾī, al-Ḥākim, Aḥmad, Abū Dāwūd, Ibn Māja and al-Bayhaqī. Al-Ḥākim classifies the *ḥadīth* as *ṣaḥīḥ*, See al-Albānī, *Silsilat al-aḥādīth al-ḍaʿīfah*, vol. 1, 90-1.

[36] Al-Albānī, *Silsilat al-aḥādīth al-ḍaʿīfa*, vol. 1, 94.

[37] Al-Bukhārī, *al-Jāmiʿ al-ṣaḥīḥ* (Leiden: E. J. Brill, 1862), *Kitāb al-aḍāḥī*, 2. The *ḥadīth* is transmitted by Muʿādh b. Fuḍāla—Hishām—Yaḥyā—Baʿja al-Juhannī—ʿUqba b. ʿĀmir al-Juhannī.

Al-Albānī cites another *ḥadīth* to interpret the *ḥadīth* of Mujāshiʿ b. Masʿūd. On the surface this *ḥadīth* seems to allow sacrificing a one year old sheep that has hair (*al-jadhaʿ min-al-maʿzi*), but this was not the intention, according to al-Albānī. According to a *ḥadīth* of al-Barrāʾ: "My maternal uncle Abū Burda slaughtered an animal for sacrifice before the prayer of *ʿīd al-aḍḥā*. The Prophet said: 'That is goat flesh (which has nothing to do with sacrifice)'. He said, 'Oh Messenger of God I have in my possession *jadhaʿatan min al-maʿzi.*[38] The Prophet said, 'Sacrifice with it, and it is not appropriate for anyone other than you'" (*ḍaḥḥa khālī Abū Burda qabla al-ṣalāt fa-qāla rasūl Allāh ṣallā Allāh ʿalayhi wa-sallam: tilka shātu laḥmin fa-qāla yā rasūl Allāh inna ʿindī jadhaʿatan min al-maʿzi fa-qāla ḍaḥḥi bi-hā wa-lā taṣluḥ li-ghayrika...).*[39]

Al-Albānī argues that the two allegedly authentic *ḥadīths* and the *ḥadīths* of ʿUqba and al-Barrāʾ confirm the weakness of the *ḥadīth* of Abū al-Zubayr. Al-Albānī's method is clear. He first analyzes the *isnād* of a particular *ḥadīth*. An unreliable *isnād* means that the *ḥadīth* is unreliable. Accordingly, al-Albānī does not feel compelled to interpret a *ḥadīth,* which, in his view, has an unreliable *isnād*, as interpretation is an aspect of authentification. However, he does interpret *ḥadīths* that have reliable *isnāds*, when their *matns* do not correspond to the *matn*s of other reliable *isnāds*. Al-Albānī's assessment of the *ḥadīth* in question as weak is contrary to the opinion of prominent *ḥadīth* scholars such as Ibn Ḥajar al-ʿAsqalānī.[40]

The implication of al-Albānī's method

Of the 960 *ḥadīths* reportedly transmitted by Jābir from the Prophet, 360 were further transmitted by Abū al-Zubayr. I examined all of the *ḥadīths* that have the Abū al-Zubayr—Jābir link that are recorded in the canonical collections. Muslim records 194 such *ḥadīths*, Abū Dāwūd 83 *ḥadīths*, al-Tirmidhī 52 *ḥadīths*, al-Nasāʾī 141 *ḥadīths*, and Ibn Māja 78 *ḥadīths*. In fact, the Abū al-Zubayr-Jābir link appears in 548 *ḥadīths*, if we take into account the fact that several *ḥadīths* are recorded in more than one collection.

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[38] *Maʾz* is a kind of *ghanam* (sheep) that has hair, unlike *ḍaʾn*, the kind of sheep that has wool. Lane, *Arabic-English Lexicon*, part. 7, 2724.

[39] Muslim, *Ṣaḥīḥ*, *Kitāb al-aḍāḥī*, 1:6. The *ḥadīth* is transmitted by Yaḥyā b. Yaḥyā—Khālid b. ʿAbd Allāh—Muṭarraf—ʿĀmir—al-Barrāʾ.

[40] al-Albānī, *Silsilat*, vol. 1, 91.

If we question Abū al-Zubayr's transmission from Jābir in the case mentioned above, does this mean that we should question this link in the other **360** *ḥadīths* as well? Faithful to the traditional Muslim method of authenticating *ḥadīths*, al-Albānī argues that if a *mudallis* says: "I heard" (*samiʿtu)*, his transmission is to be regarded as uninterrupted. But if he says "on the authority of" (*ʿan*), his transmission is to be rejected or its assessment should at least be suspended until he makes clear that he really heard it from his informant. How often did Abū al-Zubayr use the word "*ʿan*" and how often did he use the word "*samiʿtu*" and other words that suggest direct contact? Of the 194 *ḥadīths* with the Abū al-Zubayr—Jābir link preserved in Muslim's *Ṣaḥīḥ*, Abū al-Zubayr uses the verb "*samiʿa*" and similar terms that imply a direct transmission 69 times, and he says "*ʿan*" 125 times. See diagram 1.

Diagram 1

The isnād *of the Abū al-Zubayr—Jābir link in Muslim's* Ṣaḥīḥ[41]

No.	Chapter	Ambiguous Statement of Abū Zubayr	Explicit statement of Abū al- Zubayr	Number of *ḥadīths*
1	*Kitāb al-buyūʿ*	13	9	22
2	*Kitāb al-hibāt*	5	-	5
3	*Kitāb al-ashriba*	16	1	17
4	*Kitāb al-salām*	6	4	10
5	*Kitāb al-libās*	8	3	11
6	*Kitāb al-aḍāḥī*	2	1	3
7	*Kitāb al-īmān*	5	7	12
8	*Kitāb al-zakāt*	5	3	8
9	*Kitāb al-ṣalāt*	16	1	17
10	*Kitāb al-nikāḥ*	6	2	8
11	*Kitāb al-ṭalāq*	1	1	2
12	*K. ṣifat al-janna*	1	1	2
13	*Kitāb al-manāsik*	18	9	27
14	*Kitāb al-ṭahāra*	1	2	3
15	*Kitāb al-adab*	2	2	4
16	*Kitāb al-faḍāʾil*	4	2	6
17	*Kitāb al-maghāzī*	-	1	1
18	*Kitāb al-ḥudūd*	1	1	2
19	*Kitāb al-imāra*	2	3	5
20	*Kitāb al-ṣayd*	1	2	3
21	*Kitāb al-ruʾyā*	4	1	5

[41] See the appendix.

22 *Kitāb al-ṣiyām*	1	1	2
23 *Kitāb al-janā'iz*	3	4	7
24 *Kitāb al-dhabā'iḥ*	-	2	2
25 *Kitāb al-qadar*	2	-	2
26 *Kitāb al-isti'dhān*	2	2	4
27 *Kitāb al-tawba*	-	3	3
28 *Kitāb al-ʿitq*	-	1	1
	125	69	194

Some of the 125 *ḥadīths* with the term *ʿan* recorded by Muslim are found in other canonical collections, such as those of al-Tirmidhī, Abū Dāwūd, al-Nasā'ī and Ibn Māja. Did these collectors record the *ḥadīths* in which the *isnād* contains the term *ʿan*? Yes. Of the 125 *ḥadīths* with the Abū al-Zubayr—Jābir link using the term *ʿan* in Muslim, 33 are also recorded in al-Tirmidhī, Ibn Māja, al-Nasā'ī and Abū Dāwūd, all of them with the term "*ʿan*", except for one *ḥadīth*.[42]

[42] For the *ḥadīths*, see Muslim, *Ṣaḥīḥ*, *Kitāb al-buyūʿ*; (1) 29:1. See also Ibn Māja, *Sunan*, *Kitāb al-aḥkām* 79:2; (2) 16:7. See also Abū Dāwūd, *Sunan*, *Kitāb al-buyūʿ*, 34:1; al-Tirmidhī, *Sunan*, *Kitāb al-buyūʿ*, 72; al-Nasā'ī, *Sunan*, *Kitāb al-buyūʿ*, 72:2; (3) 6:4. See also al-Tirmidhī, *Sunan*, *Kitāb al-buyūʿ*, 13:2; Ibn Māja, *Sunan*, *Kitāb al-tijārāt*, 15:2; (4) 49:2. See also Abū Dāwūd, *Sunan*, *Kitāb al-buyūʿ*, 75:1; al-Nasā'ī, *Sunan*, *Kitāb al-buyūʿ*, 78:156; (5) Muslim, *Ṣaḥīḥ*, *Kitāb al-ashriba*, 13:4. See also Ibn Māja, *Sunan*, *Kitāb al-aṭʿima*, 8:3; al-Nasā'ī, *Sunan*, *Kitāb al-walīma* (I failed to find the *ḥadīth* because the version of al-Nasā'ī's volumes available to me is incomplete. I refer the reader to Jamāl al-Dīn Abū al-Ḥajjāj Yūsuf al-Mizzī, *Tuḥfat al-ashrāf bi-maʿrifat al-aṭrāf* [Hayderabad, 1965], vol. 2, 340); (6) 5:4. See also al-Nasā'ī, *Sunan*, *Kitāb al-ashriba*, 13; Ibn Māja, *Sunan*, *Kitāb al-ashriba*, 11:1; (7) 12:1. See also Ibn Māja, *Sunan*, *Kitāb al-ashriba*, 16:1; (8) 12:2. See Abū Dāwūd, *Sunan*, *Kitāb al-ashriba*, 22:2; Tirmidhī, *Sunan*, *Kitāb al-aṭʿima*, 15:; (9) Muslim, *Ṣaḥīḥ*, *Kitāb al-aḍāḥī*, 2:1. See also Abū Dāwūd, *Sunan*, *Kitāb al-ḍaḥāyā*, 5:1; al-Nasā'ī, *Sunan*, *Kitāb al-ḍaḥāyā*, 13:1; Ibn Māja, *Kitāb al-aḍāḥī*, 7:4; (10) 5:8. This *ḥadīth* is also recorded by al-Nasā'ī, see al-Nasā'ī, *Sunan*, *Kitāb al-ḍaḥāyā*, 36:1; (11) Muslim, *Ṣaḥīḥ*, *Kitāb al-īmān*, 9:4. See also al-Tirmidhī, *Sunan*, *Kitāb al-tafsīr*, 77 (*al-ghāshiya*); Nasā'ī, *Sunan* (*al-Tafsīr fī al-kubrā*). I was unable to find the *ḥadīth* in Nasā'ī's *Sunan*, for the version available to me is incomplete. I refer the reader to al-Mizzī, *Tuḥfa*, vol. 2, 302; (12) Muslim, *Ṣaḥīḥ*, *Kitāb al-zakāt*, 14:2. See also Abū Dāwūd, *Sunan*, *Kitāb al-ʿitq*, 9:3; al-Nasā'ī, *Sunan*, *Kitāb al-buyūʿ*, 82:2; (13) 7:8. See also al-Nasā'ī, *Kitāb al-zakāt*, 9; (14) Muslim, *Ṣaḥīḥ*, *Kitāb al-ṣalāt*, 13:1. See also Ibn Māja, *Sunan*, *Kitāb al-ṣalāt*, 239:4; (15) 19:8. See also Abū Dāwūd, *Sunan*, *Kitāb al-ṣalāt*, 69:6; al-Nasā'ī, *Sunan*, *Kitāb al-ṣalāt*, 464:1; Ibn Māja, *Sunan*, *Kitāb al-ṣalāt*, 183:4; (16) 36:5. See also al-Nasā'ī, *Sunan*, *Kitāb al-ṣalāt*, 328:1; Ibn Māja, *Sunan*, *Kitāb al-ṣalāt*, 78:3; (17) 111:4. See also Abū Dāwūd, *Sunan*, *Kitāb al-ṣalāt*, 215:6; al-Tirmidhī, *Sunan*, *Kitāb al-ṣalāt*, 185; (18) 60:8. It is also found in Abū Dāwūd, *Sunan*, *Kitāb al-ṣalāt*, 171:4; (19) 19:9. This *ḥadīth* is also recorded by al-Nasā'ī, *Kitāb al-ṣalāt*, 209:4. Readers are referred to al-Mizzī, *Tuḥfa*, vol. 2, 310; (20) 179:6. This *ḥadīth* is also recorded by al-Nasā'ī, *Kitāb al-Ṣalāt*, see al-Mizzī,

What can we infer from this data? What does it mean when one (and the same) *ḥadīth* is transmitted with the term *samiʿa* in one case and with the term *ʿan* in another? What is the significance of the fact that Muslim accepts the "*samiʿa* transmission" one-third of the time but accepts the "*ʿan* transmission" two-thirds of the time? What does this pattern suggest regarding the method used by Muslim to assess the soundness of *ḥadīth*? If *isnād* terminology (*samiʿa*, *ʿan*, etc.) was not decisive for Muslim (in the case of Abū al-Zubayr), on what grounds did he base his assessment that Abū al-Zubayr's transmissions from Jābir are *ṣaḥīḥ*? In other words, did the collectors of *ḥadīth* really base themselves on the evidence of the *isnād*?

These are difficult questions to answer. Motzki has discussed the significance of transmission terminology in early Islam. Upon the basis of his analysis of the transmission of Ibn Jurayj (d. 150/767) from ʿAṭāʾ (d. 114/732), Motzki concludes that *isnād* terminology ("*samiʿa*" and its equivalents, or "*ʿan*" and its equivalents) was not

Tuḥfa, vol. 2, 340; (21) 196:1. See also Abū Dāwūd, *Sunan*, *Kitāb al-ṣalāt*, 263:2; al-Nasāʾī, *Sunan*, *Kitāb al-ṣalāt*, 619:3; (22) Muslim, *Ṣaḥīḥ*, *Kitāb al-nikāḥ*, 2:1. See also Abū Dāwūd, *Sunan*, *Kitāb al-nikāḥ*, 44:4; al-Nasāʾī, *Sunan*, *Kitāb ʿishrat al-nisā*. I was unable to find the *ḥadīth*, for the version of al-Nasāʾī available to me is incomplete, I refer the reader to al-Mizzī, *Tuḥfa*, vol. 2, 350; (23) Muslim, *Ṣaḥīḥ*, *Kitāb al-manāsik*, 84:3. See also al-Tirmidhī, *Sunan*, *Kitāb al-jihād*, 35:2; al-Nasāʾī, *Sunan*, *Kitāb al-zīna*, 107:2. Readers are referred to al-Mizzī, *Tuḥfa*, vol. 2, 334; (24) 85:4. This *ḥadīth* is also recorded by al-Nasāʾī. Readers are referred to al-Mizzī, *Tuḥfa*, vol. 2, 303; (25) 53:1. See also Abū Dāwūd, *Kitāb al-manāsik*, 78:6 (this is the only *ḥadīth* with the Abū al-Zubayr—Jābir chain in which Abū al-Zubayr is recorded by Muslim as saying "*ʿan*", but recorded by Abū Dāwūd as saying "*samiʿa*". However, the *ḥadīth* is recorded by Muslim in another place with a different *isnād*, in which Abū al-Zubayr is reported to have used the term *samiʿa*, see Muslim, *Ṣaḥīḥ*, *Kitāb al-manāsik*, 53:2; al-Tirmidhī, *Sunan*, *Kitāb al-manāsik*, 59; al-Nasāʾī, *Sunan*, *Kitāb al-manāsik*, 221; Ibn Māja, *Sunan*, *Kitāb al-manāsik*, 75:1; (26) 62:1. See al-Tirmidhī, *Sunan*, *Kitāb al-aḍāḥī*, 8:2; Ibn Māja, *Kitāb al-aḍāḥī*, 5:2; Abū Dāwūd, *Sunan*, *Kitāb al-aḍāḥī*, 7:3, al-Nasāʾī, *Sunan*, *Kitāb al-ḥajj* (readers are referred to al-Mizzī, *Tuḥfa*, vol. 2, 342; (27) Muslim, *Ṣaḥīḥ*, *Kitāb al-ṭahāra*, 28:1. See also al-Nasāʾī, *Sunan*, *Kitāb al-ṭahāra* 25:1 (al-Mizzī mistakenly refers the readers to 31); Ibn Māja, *Sunan*, *Kitāb al-ṭahāra*, 25:1; (28) Muslim, *Ṣaḥīḥ*, *Kitāb al-adab*, 34:3. See also Abū Dāwūd, *Sunan*, *Kitāb al-jihād*, 72:1; (29) Muslim, *Ṣaḥīḥ*, *Kitāb al-maghāzī*, 71:1. This *ḥadīth* is also recorded by al-Nasāʾī in his *Sunan*, *Kitāb al-tafsīr*. The readers are referred to al-Mizzī, *Tuḥfa*, vol. 2, 341; (30) Muslim, *Ṣaḥīḥ*, *Kitāb al-ṣayd*, 4:1. See also Abū Dāwūd, *Sunan*, *Kitāb al-aṭʿima* 47; (31) Muslim, *Ṣaḥīḥ*, *Kitāb al-ruʾyā*, 3:1. See also Ibn Māja, *Sunan*, *Kitāb al-ruʾyā*, 5:3; al-Nasāʾī, *Sunan*, *al-ruʾyā*, the readers are referred to al-Mizzī, *Tuḥfa*, vol. 2, 339; (32) Muslim, *Ṣaḥīḥ*, *Kitāb al-janāʾiz*, 32:3. See al-Nasāʾī, *Sunan*, *Kitāb al-janāʾiz*, 97; Ibn Māja, *Sunan*, *Kitāb al-janāʾiz*, 43:1; (33) 22:6. See also al-Nasāʾī, *Sunan*, *Kitāb al-janāʾiz*, 72:4.

consistent in the second century A.H.[43] Put differently, certain terms were used interchangeably. It seems that Motzki's conclusion about Ibn Jurayj's transmission from ʿAṭāʾ also applies to the Abū al-Zubayr-Jābir link, i.e., Abū al-Zubayr may also have used *isnād* terminology inconsistently.

The terminological consistency found in the canonical collections, in my view, implies that Muslim did in fact receive some *ḥadīths* with the term *ʿan* and some with the term *samiʿa*. In other words, Muslim and other collectors did not invent or change the terms. Muslim no doubt considered Abū al-Zubayr to be reliable (*thiqa*). If so, Muslim would accept Abū al-Zubayr's transmission as reliable, regardless of whether he claimed to have received it from his informant directly or indirectly. On what ground did Muslim base his assessment of Abū al-Zubayr as reliable? This remains unclear. The fact that Muslim accepted Abū al-Zubayr's "*ʿan* transmission" suggests that, for him, the terminology used by the first generations (Companions and Successors) did not play a decisive role in determining the reliability of a transmitter. This conclusion undermines al-Albānī's method, for he uses terminology as a *decisive criterion* for assessing the validity of transmissions.

Al-Albānī argues that the transmission of al-Layth b. Saʿd from Abū al-Zubayr—Jābir should not be classified as weak, because al-Layth claimed that he transmitted from Abū al-Zubayr only what the latter heard directly from Jābir. Al-Albānī's conclusion regarding this line of transmission is based exclusively on Ibn Ḥazm, who made the same point. Al-Albānī does not carry out an analysis of the al-Layth—Abū al-Zubayr—Jābir chain of transmission.

Of the 360 *ḥadīths* transmitted by Abū al-Zubayr from Jābir recorded in different canonical collections, 27 *ḥadīths* are transmitted from Abū al-Zubayr by al-Layth b. Saʿd.[44] In only one of these 27 *ḥadīths*

[43] See Motzki, *The Origins of Islamic Jurisprudence*, 101-4.

[44] For the *ḥadīths*, see (1) Muslim, *Ṣaḥīḥ*, *Kitāb al-buyūʿ*, 44; (2) *Kitāb al-buyūʿ*, 23:2; (3) *Kitāb al-ṣalāt*, 19:8. This *ḥadīth* is also recorded by Abū Dāwūd, al-Nasāʾī and Ibn Māja. See Abū Dāwūd, *Sunan*, *Kitāb al-ṣalāt*, 69:6; al-Nasāʾī, *Sunan al-kubrā*, *Kitāb al-ṣalāt*, 464:1; Ibn Māja, *Sunan*, *Kitāb al-ṣalāt*, 183:4; (4) Muslim, *Ṣaḥīḥ*, *Kitāb al-ṣalāt*, 179:6. This *ḥadīth* is also recorded by al-Nasāʾī, see al-Mizzī, *Tuḥfat*, vol. 2, 340; (5) Muslim, *Ṣaḥīḥ*, *Kitāb al-ṣalāt*, 36:5. This *ḥadīth* is also transmitted by al-Nasāʾī and Ibn Māja, see al-Nasāʾī, *Sunan*, *Kitāb al-ṣalāt*, 328:1; (6) Muslim, *Ṣaḥīḥ*, *Kitāb al-ṣalāt*, 60:7; (7) Muslim *Ṣaḥīḥ*, *Kitāb al-ruʾyā*, 1:8; (8) Muslim, *Ṣaḥīḥ*, *Kitāb al-ruʾyā*, 2:4; (9) Muslim, *Ṣaḥīḥ*, *Kitāb al-ruʾyā*, 3:1. This *ḥadīth* is also transmitted by Ibn Māja and al-Nasāʾī. See Ibn

does Abū al-Zubayr explicitly state that he received the *ḥadīth* directly from Jābir.[45] This poses a problem for al-Albānī. If al-Layth "heard" the report directly from Jābir, as al-Albānī claims, quoting Ibn Ḥazm, why does Abū al-Zubayr use the term "*ʿan*" in almost all of al-Layth's traditions recorded by the *ḥadīth* collectors? Why does Abū al-Zubayr's status as a *mudallis*, whose transmission is either to be rejected or its assessment suspended until it is established that he heard the report directly from his informant, change to that of a non-*mudallis* when his transmission is extended by al-Layth, although the *isnād* terminology does not indicate that Abū al-Zubayr heard the *ḥadīith* directly from his informant? Does this mean that we should not understand the terms "*samiʿa*", "*ʿan*" etc, as reflecting the mode of transmission, as the *ḥadīth* critics claim they do? Why does al-Albānī accept without question the claim of al-Layth to have transmitted from Abū al-Zubayr only those *ḥadīths* which the latter heard from Jābir? These questions suggest to me that al-Albānī either failed to consider the entire transmission of al-Layth from Abū al-Zubayr from Jābir, or that he

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Māja, *Sunan, Kitāb al-ruʾyā*, 5:3; al-Nasāʾī, *Kitāb al-ruʾyā*, readers are referred to al-Mizzī, *Tuḥfa*, vol. 2, 339; (10) Muslim, *Ṣaḥīḥ, Kitāb al-faḍāʾil*, 82:3; (11) Muslim, *Ṣaḥīḥ, Kitāb al-ṭahāra*, 28:1. This *ḥadīth* is also transmitted by al-Nasāʾī and Ibn Māja. See al-Nasāʾī, *Sunan, Kitāb al-ṭahāra*, 25:1; Ibn Māja, *Sunan, Kitāb al-ṭahāra*, 25:1; (12) Muslim, *Ṣaḥīḥ, Kitāb al-ashriba*, 5:4. This *ḥadīth* is also transmitted by al-Nasāʾī and Ibn Māja. See al-Nasāʾī, *Sunan, Kitāb al-ashriba*, 13; Ibn Māja, *Sunan, Kitāb al-ashriba*, 11:1; (13) Muslim, *Ṣaḥīḥ, Kitāb al-ashriba*, 13:4. This *ḥadīth* is also transmitted by al-Nasāʾī and Ibn Māja. See Ibn Mājah, *Sunan, Kitāb al-aṭʿima*, 8:3; for Nasāʾī, see al-Mizzī, *Tuḥfa*, vol. 2, 340; (14) Muslim, *Ṣaḥīḥ, Kitāb al-adab*, 34:3. This *ḥadīth* is also recorded by Abū Dāwūd. See Abū Dāwūd, *Sunan, Kitāb al-jihād*, 72:1; (15) Muslim, *Ṣaḥīḥ, kitāb al-īmān*, 72:13; (16) Muslim, *Ṣaḥīḥ, Kitāb al-zakāt*, 14:1; (17) Muslim, *Ṣaḥīḥ, Kitāb al-maghāzī*, 71:1; This *ḥadīth* is also recorded by al-Nasāʾī, see al-Mizzī, *Tuḥfa*, vol. 2, p. 341; (18) Muslim, *Ṣaḥīḥ, Kitāb al-ashriba*, 12:1. This *ḥadīth* is also transmitted by Ibn Māja. See Ibn Māja, *Sunan, Kitāb al-ashriba*, 16:1; (19) Muslim, *Ṣaḥīḥ, Kitāb al-ṣawm*, 4:2; (20) Muslim, *Ṣaḥīḥ, Kitāb al-manāsik*, 17:28. This *ḥadīth* is also recorded by Abū Dāwūd and al-Nasāʾī, see Abū Dāwūd, *Kitāb al-manāsik*, 23:9; al-Nasāʾī, *Kitāb al-manāsik*, 98:1; (21) Muslim, *Ṣaḥīḥ, Kitāb al-ṭibb*, 11:4; (22) Abū Dāwūd, *Sunan, Kitāb al-sunna*, 9:22. See also al-Tirmidhī, *Sunan, Kitāb al-manāqib*, 132; (23) al-Tirmidhī, *Sunan, Kitāb al-sayr*, 28:1; (24) al-Nasāʾī, *Sunan, Kitāb al-manāsik*, 71; (25) al-Nasāʾī, *al-Sunan al-Kubrâ fiʾl-ṭibb*. Readers are referred to al-Mizzī, *Tuḥfa*, vol. 2, 341; (26) al-Nasāʾī, *al-Sunan al-Kubrā fīʾl-tafsīr*. Readers are referred to al-Mizzī, *Tuḥfa*, vol. 2, 341; (27) Muslim, *Ṣaḥīḥ, Kitāb al-Libās*, 20:1. This *ḥadīth* is also recorded by Abū Dāwūd, al-Nasāʾī and al-Tirmidhī. See Abū Dāwūd, *Sunan, Kitāb al-adab*, 36:1; al-Nasāʾī, *Sunan, Kitāb al-zīna*, 105; al-Tirmidhī, *Sunan, Kitāb al-istiʾdhān*, 54:2.

[45] Muslim, *Ṣaḥīḥ, Kitāb al-ruʾyā*, 24.

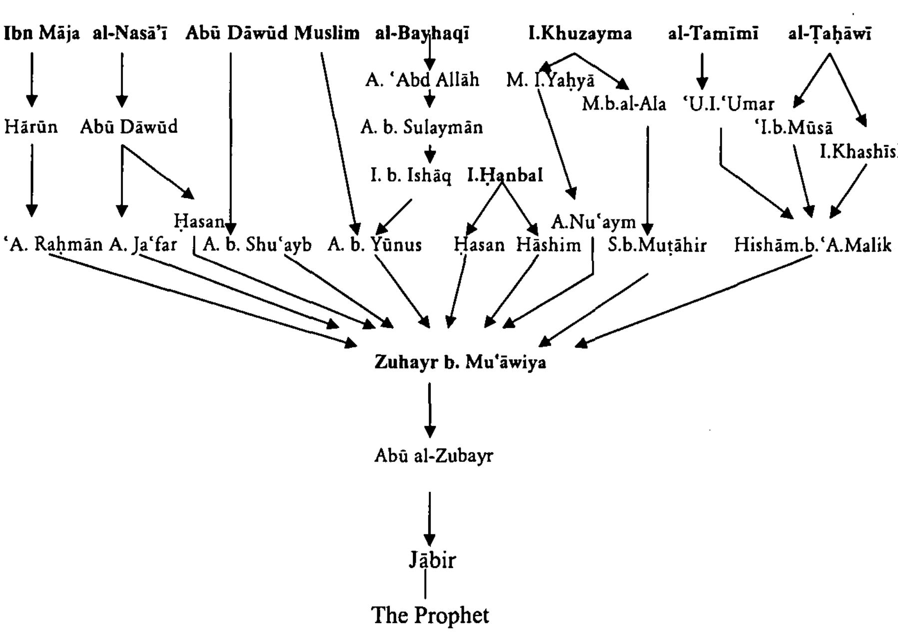
applied the methods of the traditional *ḥadīth* sciences (*ʿulūm al-ḥadīth*) inconsistently.

The analysis of the ḥadīth "lā tadhbaḥū illā musinnatan...." according to the method of traditional Muslim scholars.

a. Isnād *analysis*

The *ḥadīth* is found in several canonical and non-canonical collections.[46]

Diagram 2



[46] Aḥmad b. Ḥanbal, *Musnad*, vol. 3, 312, 327; Muslim, *Ṣaḥīḥ*, *Kitāb al-ḍāḥāyā*, 2:1; Abū Dāwūd, *Sunan*, *Kitāb al-ḍaḥāyā*, 5:1; Ibn Māja, *Sunan*, *Kitāb al-ḍaḥāyā*, 7:4; al-Nasāʾī, *Kitāb al-ḍaḥāyā*, 13:1; Ibn Khuzayma, *Ṣaḥīḥ*, ed. Muḥammad Musṭafā al-Aʿzamī (Beirut: al-Maktab al-islāmī, 1395/1975), 2918; *Musnad Abū Yaʿlā al-Mawṣilī*, ed. Ḥusayn Salīm Asad (Beirut: Dār al-Maʾmūn li'l-Turāth, n.d.), vol. 4, 210; Abū Jaʿfar Aḥmad b. Muḥammad b. Salāma al-Ṭaḥāwī, *Sharḥ mushkil al-āthār* (Muʾassasat al-risāla, n.d.), vol. 14, 412-3: al-Bayhaqī, *al-Sunan al-Kubrā* (Beirut: Dār iḥyāʾ al-turāth al-ʿarabī, n.d.), vol. 9, 269.

All transmitters of the *ḥadīth*, from the collectors to Zuhayr b. Muʿāwiya (d. 173 A.H.), claim to have received the *ḥadīth* directly from their respective informants, for in their transmission they use the terms *ḥaddathanā*, *akhbaranā* and *anbaʾanā* (all equivalents of *samiʿa*). Therefore, the transmission of the *ḥadīth* to this point is, from a Muslim point of view, uninterrupted (*muttaṣil*). All students of Zuhayr, except ʿAbd al-Raḥmān,[47] report that Zuhayr transmitted the *ḥadīth* directly from Abū al-Zubayr, that is, Zuhayr uses the expression "*ḥaddathanā* Abū al-Zubayr". Zuhayr himself is considered reliable by *ḥadīth* critics.[48] Thus, even though Zuhayr is the only person who transmitted the *ḥadīth* from Abū al-Zubayr, his transmission, according to the method of traditional Muslim scholarship, is considered uninterrupted.

The next stage is the transmission of Abū al-Zubayr from Jābir. All collectors who recorded the *ḥadīth* report that Abū al-Zubayr did not specify how he received it from Jābir. Put differently, Abū al-Zubayr is reported to have used the term "*ʿan*", which implies ambiguity. The reliability of such a transmission, in the view of Muslim scholarship, depends upon the reliability of Abū al-Zubayr in the eyes of *ḥadīth* critics. It is at this point that al-Albānī classifies the *ḥadīth* as weak, for, he says, Abū al-Zubayr is a *mudallis* and he does not explicitly state how he received the *ḥadīth* from Jābir. The question may be asked: On what ground does al-Albānī categorize Abū al-Zubayr as a *mudallis*? Is he really a *mudallis* whose transmission is to be rejected?

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[47] In Ibn Māja, ʿAbd al-Raḥmān says "*anbaʾanā* Zuhayr *ʿan* Abū al-Zubayr".

[48] He is considered reliable (*thiqa ḥujja*) by Ibn ʿUyayna, Aḥmad b. Ḥanbal, Ibn Maʿīn, Abū Ḥātim, Abū Zurʿa, al-Nasāʾī, al-Dhahabī, and others. See al-Rāzī, *al-Jarḥ wa'l-taʿdīl* (Beirut: Dār iḥyāʾ al-turāth, 1372/1953), vol. 3, 588-9; Abū ʿAbd Allāh Muḥammad b. ʿUthmān al-Dhahabī, *al-Kāshif fī maʿrifat man lahu riwāya fī al-kutub al-sitta* (Beirut, 1403/1983), vol. 1, 256; al-Mizzī, *Tahdhīb al-kamāl fī asmāʾ al-rijāl*, ed. Bashhār ʿAwād Maʿrūf (Beirut, 1418/1998), vol. 9, 420-5. Abū Zurʿa regards him as reliable (*thiqa*). But Zuhayr heard Abū Isḥāq after the latter's intellect had become corrupted (*ikhtilāṭ*). Al-Nasāʾī also considers him to be reliable, but Zuhayr's transmission from Abū Isḥāq is considered to be loose (*layyin*). According to al-Dhahabī, the looseness of Zuhayr's transmission from Abū Isḥāq is not because of Zuhayr, but of Abū Isḥāq. Al-Dhahabī, *Mīzān al-iʿtidāl fī naqd al-rijāl*, ed. Muḥammad Badr al-Dīn al-Naʿsānī (Cairo, 1325/1907), vol. 2, 82; idem, *Tadhkirat al-ḥuffāẓ* (3rd ed., Haydarabad, 1375/1955), vol. 1, 233; Ibn Ḥajar al-ʿAsqalānī, *Tahdhīb al-tahdhīb* (Haydarabad, 1325-27 A.H.), vol. 3, 351-3; Ibn al-ʿImād, *Shadharāt al-dhahab fī akhbār man dhahab* (Cairo, 1350 A.H.) vol. 1, 282; al-Khazrajī, *Khulāṣat tahdhīb tahdhīb al-kamāl* (Cairo, n.d.), vol. 1, 340-1. Thus, although Zuhayr's transmission from Abū Isḥāq is considered to be loose, Zuhayr is generally regarded by *ḥadīth* critics as reliable. Moreover, our case has nothing to do with Zuhayr's transmission from Abū Isḥāq.

b. Abū al-Zubayr

Abū al-Zubayr Muḥammad b. Muslim b. Tadrus (d. 128 A.H.)[49] was a Meccan scholar who transmitted from Jābir b. ʿAbd Allāh, Ibn ʿUmar, Ibn ʿAbbās, ʿAbd Allāh b. ʿUmar b. al-ʿĀṣ, ʿAbd Allāh b. al-Zubayr, and Abū Ṭufayl. Many prominent scholars transmitted from him, including Sufyān al-Thawrī, al-Awzāʿī, Mālik, Shuʿba, al-Zuhrī, and ʿAṭāʾ (one of al-Zubayr's teachers). As a transmitter, Abū al-Zubayr received only a few assessments from scholars, some positive and others negative. Shuʿba, for example, expressed a violent dislike for him. He said to Ibn ʿAbd al-ʿAzīz, "You take from Abū al-Zubayr when he does not know how to pray well?" *(taʾkhudh min Abī al-Zubayr wahuwa lā yaḥsunu an yuṣalliya)*. Shuʿba reportedly tore a book belonging to Hushaym because the latter had listened to Abū al-Zubayr.[50] Al-Shāfiʿī said that Abū al-Zubayr was in need of support (*yaḥtāj ilā al-diʿāma*). Abū Ḥātim and Abū Zurʿa did not regard his *ḥadīths* as a proof-text (*ḥujja*).[51] Ayyūb called his *ḥadīths* "weak". Some scholars labeled him a *mudallis*.[52] Accordingly, his *ḥadīths* were to be taken as a proof-text only when he specifically stated that he had heard them directly from his informant.[53]

Although disparaged by some scholars, Abū al-Zubayr was praised by others. Ibn Maʿīn, al-Nasāʾī, and Ibn al-Madīnī classify him as reliable (*thiqa*). Al-Rāzī considers his *ḥadīths* to be proof texts. Ibn ʿAdī takes him as *thiqa* by virtue of the fact that Mālik transmitted a number of *ḥadīths* from him, and Mālik transmitted from none but a reliable transmitter. He is reliable in himself.[54] ʿAṭāʾ b. Abī Rabāḥ reportedly said, "We attended Jābir's lecture to listen to his *ḥadīths*, and Abū al-Zubayr was the one of us who memorized the most *ḥadīth*" (*kāna aḥfaẓunā li'l-ḥadīth*)[55]

Taken at face value, these assessments are irreconcilable. In such a case, we may take recourse to the *ʿulūm al-ḥadīth*, according to

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[49] Al-Rāzī, *al-Jarḥ wa'l-taʿdīl*, vol. 8, 74-6; al-Khazrajī, *Tahdhīb tahdhīb al-kamāl fī asmāʾ al-rijāl*, vol. 2, 456; al-Dhahabī, *al-Kāshif*, vol. 3, 84; idem, *Tadhkirat al-ḥuffāẓ*, vol. 1, 126-7; Ibn Ḥajar, *Tahdhīb al-tahdhīb*, vol. 9, 440-3; Jalāl al-Dīn ʿAbd al-Raḥmān al-Suyūṭī, *Ṭabaqāt al-ḥuffāẓ*, ed. ʿAlī Muḥammad ʿUmar (Cairo, 1393/1976), 50-1.

[50] Al-Rāzī, *al-Jarḥ*, vol. 8, 75; Ibn Ḥajar, *Tahdhīb al-tahdhīb*, 9, 441.

[51] Al-Khazrajī, *Khulāṣat tahdhīb al-kamāl*, vol. 2, 456.

[52] Al-Dhahabī, *al-Kāshif*, vol. 3, 84.

[53] Al-Dhahabī, *Tadhkirat al-ḥuffāẓ*, vol. 1, 127.

[54] Ibn Ḥajar, *Tahdhīb al-tahdhīb*, vol. 9, 442-3.

[55] Al-Dhahabī, *Tadhkirat al-ḥuffāẓ*, vol. 1, 126-7; Ibn Ḥajar, *Tahdhīb al-tahdhīb*, vol. 9, 443.

which, if two assessments (one positive and the other negative) are attributed to one transmitter, priority is given to the negative assessment (*al-jarḥ*), provided that it is explained; otherwise one relies on the positive assessment (*al-taʿdīl*).[56] However, in my view, this does not help us to determine the reliability of Abū al-Zubayr's transmission. No general assessment may be applied to Abū al-Zubayr. Each of his traditions must be treated on its own merits.

c. Matn *analysis*

Although the *isnād* is a decisive criterion for the authenticity of a particular *ḥadīth*, the *matn* is not completely neglected in traditional *ḥadīth* scholarship. In this regard, Muslim says, in the introduction to his *Ṣaḥīḥ*:

> The characteristic of *munkar* in the traditions of a [certain] transmitter is that, after a comparison is made, his *riwāya* (transmission) contradicts, or ... in any case ... hardly corresponds with, the *riwāya* of other transmitters who have satisfactory memories. If the majority of such a transmitter's traditions are of this sort, they are left out of consideration, they will not be accepted, nor will they be put to any use.[57]

Muslim's statement implies that it is possible to assess the quality of a transmitter by comparing his transmission to that of other scholars. I am not going to deal with this issue in detail here. Suffice it to say that *matn* analysis[58] should be taken into account in *ḥadīth* analysis.

According to al-Albānī, the *ḥadīths* of ʿUqba and Mujāshiʿ, which specifically allow the sacrifice of a ram (*al-jadhaʿ*), have reliable *isnāds*. Instead of taking them as confirming the *ḥadīth* in question, however, Albānī interprets them by quoting the *ḥadīth* of al-Barrāʾ, from which he infers that the permission was not meant to be general.

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[56] Ibn al-Ṣalāḥ al-Shahrazūrī, *ʿUlūm al-ḥadīth*, ed. Nūr al-Dīn ʿItr (Medina, 1966), 99; al-Khaṭīb al-Baghdādī, *Kitāb al-kifāya fī ʿilm al-riwāya* (Hayderabad, 1357 A.H.), 105. Maḥmūd al-Ṭaḥḥān, *Uṣūl al-takhrīj wa-dirāsat al-asānīd* (Riyad, 1417 A.H.), 143.

[57] Muslim, *Ṣaḥīḥ*, 1:5 (Juynboll's translation); cf. G.H.A. Juynboll, "Muslim's Introduction," 269.

[58] Muslim scholars have established general principles for the criticism of *matns*. Zubayr Ṣiddīqī writes: "A tradition must not be contrary to the other traditions which have already been accepted by the authorities on the subject as authentic and reliable. Nor should it contradict the text of the Qurʾān, a *mutawātir ḥadīth*, the absolute consensus of the community (*ijmāʿ qaṭʿī*), or the accepted basic principles of Islam." For more details, see Muḥammad Zubayr Ṣiddīqī, *Ḥadīth Literature, Its Origin, Development and Special Features* (Cambridge, 1993) 114-5.

Pace al-Albānī, however, one may also take the *ḥadīths* that state the permissibility of sacrificing *al-jadhaʿ* as corroborating the *ḥadīth* under review. Likewise, one may argue that the *ḥadīth* of al-Barrā' does not necessarily prohibit other people from sacrificing *al-jadhaʿ*. It may merely indicate that it is recommended to sacrifice a mature cow (*al-musinna*).

The analysis of the ḥadīths *according to the methods of non-Muslim scholars*

In order to assess the historicity of a particular tradition, non-Muslim scholars take recourse to methods of dating that they developed themselves. At least four methods of dating have been used in non-Muslim *ḥadīth* scholarship: (1) Dating on the basis of *matn* analysis, favored by e.g., Ignaz Goldziher[59] and Marston Speight;[60] (2) dating on the basis of *isnād* analysis, which has been particularly developed by Joseph Schacht[61] and G.H.A. Juynboll;[62] (3) dating on the basis of *ḥadīth* collections, practiced by Schacht und Juynboll;[63] (4) and dating on the basis of *isnād-cum-matn* analysis, which has been proposed by Harald Motzki[64] and G. Schoeler.[65] In this article I will neither deal with how the methods work, nor undertake an assessment of the extent to which we can place credence in them. This has been carried out in detail by Harald Motzki.[66]

In the present case we must use the second method, for reasons that will become clear below. The *ḥadīth* in question is recorded in Ibn Ḥanbal's *Musnad*. Ibn Ḥanbal gives two *isnāds*. The *matn* is identical. Both of his informants claim to have received the *ḥadīth* from the same source: Zuhayr b. Muʿāwiya. Both lines are single strand until they reach the Prophet. It is possible that Ibn Ḥanbal

[59] Goldziher, *Muhammedanische Studien* (Halle, 1889-1890).

[60] R. Marston Speight, "The Will of Saʿd b. a. Waqqāṣ: The Growth of a Tradition", *Der Islam* 50 (1973), 249-67.

[61] Schacht, *Origins*.

[62] G.H.A. Juynboll, *Studies on the Origins*.

[63] Juynboll, *Muslim Tradition*, 93-133.

[64] Harald Motzki, "Quo vadis *Hadīṯ* Forschung", 40-80; idem, "The Prophet and the Cat", 18-83; idem, "The Murder of Ibn Abī al-Ḥuqayq," in *The Biography of Muḥammad: The Issue of the Sources*, ed. H. Motzki (Leiden, 2000), 170-239.

[65] G. Schoeler, *Charakter und Authentie der muslimischen Überlieferung über das Leben Moḥammeds* (Berlin/New York, 1996); idem, "Mūsā b. Uqba's Maghāzī", *The Biography of Muḥammad*, 67-97.

[66] Motzki, "Dating Muslim Traditions. A Survey", in *Traditions of Islam: Understanding the Ḥadīth*, ed. P. Hardy (London 2002).

himself may have fabricated the *ḥadīth* or may have taken it from someone else who fabricated it. However, the *ḥadīth* was recorded not only by Ibn Ḥanbal but also by Muslim, Ibn Māja, Abū Dāwūd, al-Nasāʾī, Ibn Khuzayma, al-Bayhaqī, al-Tamīmī and al-Ṭaḥāwī. The *matns* are identical; the *isnāds* are different. How can we explain this pattern? Is it plausible to assume that Muslim, Ibn Māja, al-Nasāʾī, Abū Dāwūd and the other collectors copied the tradition from Ibn Ḥanbal? The presence of different informants in their respective transmissions and those of other collectors does not support this assumption. It seems more plausible to assume that the different lines of transmission are independent. If Muslim, Ibn Māja, Abū Dāwūd, al-Nasāʾī, and the other collectors had simply copied the *matn* of Ibn Ḥanbal's *ḥadīth* and provided it with different *isnāds*, why would they have changed the *isnād* only up to the common link, Zuhayr b. Muʿāwiya (d. 173 A.H.)? Is it a pure coincidence?

There are two explanations for the structure of diagram 2. It either reflects the real process of transmission, which means that the *ḥadīth* in question goes back to Zuhayr b. Muʿāwiya, who must be the source, i.e., the one who spread the tradition, or the common link is the result of systematic forgery. Many non-Muslim scholars would favor the second assumption. Wansbrough, for example, who considers all early Muslim texts to have emerged much later than previously thought,[67] regards the *isnād* system as interdependent and accordingly rejects it as a methodological tool for the analysis of any early Muslim text.[68] Similarly, Michael Cook, who argues against the utility of the common link for the purposes of dating, might explain what happened as follows: Someone living in the second generation following Zuhayr (e.g. Muslim) was the first person to circulate the *ḥadīth* with his *isnād*. Muslim's contemporaries took it from him but did not want to be seen transmitting from a contemporary. Some of them skipped him and replaced his informant with Aḥmad b. Shuʿayb.[69] Thus, Zuhayr b. Muʿāwiya may have become a common link without having had anything to do with the *ḥadīth* in question. Following Cook's principles of *isnād* analysis, this exhausts the dating game with regard to the *ḥadīth* in question.

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[67] Wansbrough, *Quranic Studies* (Oxford University Press, 1977); idem, *The Sectarian Milieu*.
[68] Wansbrough, *Quranic Studies*, 140.
[69] Cook, *Early Muslim Dogma*, 109-11.

Partricia Crone also argues against using Schacht's common link theory for the purposes of dating. This theory is invalidated, she argues, by the Schacht's observations on the phenomenon of the spread of *isnāds*. In this instance, Crone follows Cook. She concludes, "In practice traditions cannot usually be dated absolutely and even relative chronologies can be hard to obtain."[70]

Unlike Cook and Crone, both of whom consider the common link phenomenon to be a result of forgery, Juynboll claims that the common link phenomenon can be used to date a particular tradition, but only if the common link has pcls, which themselves have pcls.[71] Juynboll would interpret the single strand in our *isnād* bundle as having been invented outright by the collectors.[72] A cursory look at the *isnād* bundle of the *ḥadīth* under scrutiny, however, shows that Zuhayr b. Muʿāwiya is a real common link. No fewer than ten transmission lines go back to him. Zuhayr has two pcls: Hishām b. ʿAbd al-Malik and Aḥmad b. Yūnus. In other words, Juynboll would argue that the ascription of the *ḥadīth* to Zuhayr is historically reliable, indeed unshakable. However, using Juynboll's method, the structure of the bundle does not allow us to say anything about the names under the common link. Thus, Juynboll would argue that it was Zuhayr b. Muʿāwiya (d. 173 A.H.) who first put the *ḥadīth* into circulation some time in the last quarter of the second century A.H.

The assumption that Zuhayr b. Muʿāwiya is the common link of our *ḥadīth* entails that he either fabricated it or was its first systematic collector. To put it differently, it was Zuhayr who put our *ḥadīth* into circulation. Since Zuhayr died in 173 A.H., we can conclude that this *ḥadīth* was known in the last quarter of the second century A.H.

Is Zuhayr's date of death a *terminus post quem* or a *terminus ante quem*, that is, can we date the *ḥadīth* prior to Zuhayr? The answer depends on how we interpret the common link in an *isnād* bundle. Schacht,[73] Juynboll[74] and others claim that the common link is the

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[70] Patricia Crone, *Roman, Provincial and Islamic Law. The Origins of the Islamic Patronate* (Cambridge University Press, 1987), 30.

[71] Juynboll, "Nāfiʿ, the *mawlā* of Ibn ʿumar, and his position in Muslim *ḥadīth* literature" *Der Islam*, 70 (1993), 211.

[72] For Juynboll's explanation of the single strand phenomena, see his "Nāfiʿ, the *mawlā* of Ibn ʿUmar...", 207-44.

[73] Schacht, *Origins*, 171-2.

[74] Juynboll, "Some *isnād*-analytical methods...", 359, 369. In his later articles,

originator and fabricator of the *ḥadīth* in question. Motzki argues that the common link may be the first systematic collector.[75]

Whereas the methods of Schacht and Juynboll do not allow us to pursue the question of dating any further, Motzki does not reject *a priori* the common link's claim to have received something from the authority he quotes,[76] nor does he conclude *a priori* that all of the information or part of it really came from the common link's informants.[77] In other words, he does not give a specific answer to the question of whether or not the common link's informants are historical. Rather, he suggests that this question must be investigated on a case-by-case basis. On the basis of detailed analyses, Motzki has argued that some *ḥadīths* originated prior to the lifetime of its common link.[78] In some cases, the dating that he establishes suggests that the tradition in question, or at least its core, reflects events that took place during the lifetime of the Prophet. With regard to the murder of Ibn Abī al-Ḥuqayq,[79] for example, Motzki has established that the transmission of this event, in which Zuhrī is the common link, is rightfully ascribed to the Successor Kaʿb b. Mālik (Zuhrī's informant). This tradition, therefore, is to be dated to the last quarter of the first century A.H.[80] The core of the tradition is much older, however, going back to reports circulated by participants in the military expedition (*ghazwa*) that took place during the Prophet's lifetime. In the present case, however, we cannot date the *ḥadīth* under review earlier than the lifetime of Zuhayr, even using Motzki's *isnād-cum-matn* method of dating, for no variant texts are available. That is to say, all *matns* of the *ḥadīth*

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however, Juynboll has modified the prerequisites for a transmitter to be a common link. From this we infer that he would not consider Zuhayr b. Muʿāwiya to be the common link of the *ḥadīth* but rather a "seeming common link". See, Juynboll, "Nāfiʿ, the *mawlā* of Ibn ʿUmar...", 207-44.

75 See footnote 24.

76 Motzki, "The Collection of the *Qurʾān*...", 30.

77 Motzki, "Der Prophet und die Schuldner", 10.

78 Motzki, "*Ar-radd ʿalā r-radd*—Zur Methodik der *hadīṯ*—Analyse" *Der Islam* 78 (2001), 151.

79 H. Motzki, "The Murder of Ibn Abī al-Ḥuqayq..." in *The Biography of Muhammad: The Issue of the Sources*, 170-239.

80 See also Motzki, "The Prophet and the Cat," in which he argues that the *ḥadīth* in question is not to be dated to the time of the common link, Isḥāq b. ʿAbd Allāh b. Abī Ṭalḥa (d. 130-34 A.H.). The *ḥadīth* was put into circulation by the family of the Companion Abū Qatāda, i.e., in the last quarter of the first century A.H. For another example, see A. Görke, "Die frühislamische Gesichtsüberlieferung zu Hudaybiyya," *Der Islam*, 74 (1997), 193-237.

are identical. Motzki would probably regard this fact as an indication that the transmission of the *ḥadīth* is not older than Zuhayr.

G. Schoeler has developed a method similar to that of Motzki. He, too, assumes that the common link need not be regarded as the fabricator of a particular *ḥadīth*. His method of dating a particular *ḥadīth* pushes things back before the lifetime of the common link. In his article, "Mūsā b. ʿUqba's *Maghāzī*", he argues that the common link, Zuhrī (d. 124 A.H.), really received the *ḥadīth* in question from ʿUrwa b. al-Zubayr (d. 94 A.H.), for several of his traditions go back to ʿUrwa, not only in the Zuhrī transmission but also in the independent transmission of Hishām, a son of ʿUrwa.[81] Additionally, analyzing the *ḥadīth al-ifk*, Schoeler argues that the common link, Ibn Shihāb al-Zuhrī, really received the *ḥadīth* in question from his informant, ʿUrwa b. al-Zubayr, and did not fabricate it.[82] This *ḥadīth*, therefore, was already circulating in the first century A.H. Motzki and Schoeler are not as sceptical about the historicity of single strand transmissions as Juynboll is, but they are not as optimistic as most Muslim scholars are.

When we apply non-Muslim methods of dating a particular *ḥadīth*, whether optimistic or sceptical, to the *ḥadīth* under review, it seems that we cannot push the date of the *ḥadīth* back further than the lifetime of the common link. There are no corroborating *isnād* bundles or supporting *matns*, at least in the canonical collections. It is true that there are other *ḥadīths* in Bukhārī's *Ṣaḥīḥ* and ʿAbd al-Razzāq's *Muṣannaf* that deal with the permissibility of sacrificing *al-jadhaʿ*,[83] but they cannot be taken to corroborate the *ḥadīth* under review, for the *matns* are very different. Using non-Muslim methods of dating, it seems, therefore, that Zuhayr's date of death is the *terminus ante quem*. This view is different from that of al-Albānī, who takes at

[81] Gregor Schoeler, "Musa b. ʿUqba's *Maghāzī*," 86; idem, *Charakter und Authentie*, 20, 144, 150.

[82] Ibid., 20, 144.

[83] See al-Bukhārī, *Ṣaḥīḥ*, *Kitāb al-aḍaḥī*, 2 ("*ḥaddathanā Muʿādh b. Fuḍāla ḥaddathanā Hishām ʿan Yaḥyā ʿan Baʿja al-Juhannī ʿan ʿUqba b. ʿĀmir qāla qassama al-nabī ṣallā Allāh ʿalayhi wa-sallam bayna aṣḥābihi ḍaḥāyā fa-ṣārat li-ʿUqba jadhaʿatun fa-qultu yā rasūl Allāh ṣārat lī jadhaʿatun qāla ḍaḥḥi bi-hā*"). Cf. ʿAbd al-Razzāq, *Muṣannaf*, *Kitāb al-ḍaḥāyā*, no., 8153 ("ʿ*Abd Razzāq ʿan al-Aslamī ʿan Abī Jābir al-Bayāḍī ʿan Ibn Musayyab ʿan ʿUqba b. ʿĀmir qāla: qassamnā al-nabiy ṣallā Allāh ʿalayhi wa-sallam ghanaman fa-ṣāra lī minhā jadhaʿun, fa-ḍaḥḥaytu bi-hi ʿan ahli baytī thumma saʾaltu rasūl Allāh ṣallā Allāh ʿalayhi wa-sallam fa-qāla: qad ajzaʾa ʿankum*").

face value Zuhayr's claim to have received the *ḥadīth* from his informant, Abu al-Zubayr.

Conclusion

Generally speaking, al-Albānī was faithful to the traditional Muslim method of authenticating a particular *ḥadīth*. However, his method for determining that a *ḥadīth* was weak is too general. He classifies the *ḥadīth* under review as "weak" because of Abū al-Zubayr's alleged tampering with its transmission (*tadlīs*). Al-Albānī's assessment of Abū al-Zubayr, however, is not based upon a comprehensive examination of Abū al-Zubayr's biography, nor upon an analytical study of his transmission; rather, it is based solely on the judgment of *ḥadīth* critics such as Abū Ḥātim, al-Dhahabī and others. The *ḥadīth* critics, however, do not unanimously disparage Abū al-Zubayr; indeed, some of them consider him to be reliable. In other words, we cannot assess Abu al-Zubayr's reliability on the basis of their opinions. Al-Albānī ignores this fact.

Al-Albānī's declaring weak the *ḥadīths* under review, based solely on a negative assessment of the reliability of Abū al-Zubayr, has serious consequences for other *ḥadīths*, of which al-Albānī was probably unaware. In the case of Abū al-Zubayr, al-Albānī's method leads to the result that we must question the historicity of at least 125 of his *ḥadīths* in Muslim's *Ṣaḥīḥ* (the number of instances in which the Abū al-Zubayr—Jābir link occurs in this text). The number increases if we include Abū al-Zubayr's transmissions found in other compilations. Moreover, al-Albānī's declaring this *ḥadīth* to be weak, based upon the fact that Abū al-Zubayr used the word "*ʿan*", does not take into account the likelihood that Muslim and other *ḥadīth* collectors did not regard the transmission terminology used by the early generation of Islam (Successors) as a decisive criterion for determining whether or not a transmitter is reliable. This can be seen from the fact that Muslim, for example, records not only the *samiʿa* transmissions, but also the *ʿan* transmissions of that generation.

The fact that al-Albānī accepts as reliable al-Layth's transmission from Abū al-Zubayr from Jābir confirms my assumption that he did not base his assessment upon a thorough analysis of the *ḥadīths*, but rather upon the statements of some *ḥadīth* critics like Ibn Ḥazm and al-Dhahabī. A check of the 27 *ḥadīths* transmitted by al-Layth from Abū al-Zubayr on the authority of Jābir and recorded in the canonical

collections shows that in only one case is Abū al-Zubayr reported to have transmitted directly from Jābir.

If we systematically apply the rules of the traditional *ḥadīth* sciences, which focus on the quality of transmitters, to the collections of *ḥadīths*, we may discover that numerous *ḥadīths*, heretofore considered "authentic" may be "inauthentic". One may ask, however, on what grounds did third and fourth century A.H. scholars base their assessment of the reliability of first and second century A.H. scholars? What was the source of information about the "teacher and student relationship" in the biographical works? Were individual assessments based on real traditions circulated by students of a particular scholar or were they developed on the basis of *isnāds*? So long as we are unclear about the provenance of the source of information, and so long as this information is regarded as a proof of the reliability of an *isnād*, the argument is circular. This subject awaits further research. Our analysis of a *ḥadīth* classified as weak by al-Albānī, using both Muslim and non-Muslim methods, highlights the differences between the two approaches. Muslim scholars place a high value upon what the *ḥadīth* critics thought about the transmitters. Non-Muslim scholars are skeptical about this type of information or consider it devoid of any value. If they do not reject the *ḥadīths* as completely unreliable, they try to use other criteria to date them or to assess their reliability.

Appendix

The Abū al-Zubayr-Jābir links in Muslim's *Ṣaḥīḥ*

Of 22 *ḥadīths* with the Abū al-Zubayr-Jābir link in *kitāb al-buyūʿ* of Muslim's Ṣaḥīḥ, only 9 times does Abū al-Zubayr explicitly state that he heard the report directly from Jābir, using the expression "*samiʿtu*" or "*sa'altu*" Jābir. For the *ḥadīths* see Muslim, *Ṣaḥīḥ*, *kitāb al-buyūʿ*, bāb 9, *ḥadīth* 1 (hereinafter written 9:1). The *ḥadīth* is also recorded in al-Nasā'ī, see al-Mizzī, *Tuḥfa*, vol. 2, 320; Muslim, *Ṣaḥīḥ*, *Kitāb al-buyūʿ*, 16:2, 31:5; this *ḥadīth* is also recorded in Abū Dāwūd, see al-Mizzī, *Tuḥfa*, vol. 2, 319, Muslim, *Ṣaḥīḥ*, *Kitāb al-buyūʿ*, 8;14, 23:3, 24:1; the last mentioned *ḥadīth* (24:1) is recorded also in Abū Dāwūd, al-Nasā'ī and Ibn Māja, see al-Mizzī, *Tuḥfa*, vol. 2, 313, Muslim, *Ṣaḥīḥ*, *Kitāb al-buyūʿ*, 30:7, 17:10 and 29:2.

In the other 13 *ḥadīths*, Abū al-Zubayr does not explicitly state that his transmission is from Jābir but rather uses the word "*ʿan*". For the *ḥadīths* see Muslim, *Ṣaḥīḥ*, *Kitāb al-buyūʿ*, 29:1; this *ḥadīth* is also recorded in Ibn Māja, see al-Mizzī, *Tuḥfa*, vol. 2, 322. Muslim, *Ṣaḥīḥ*, *Kitāb al-buyūʿ*, 16:7; this *ḥadīth* is also recorded by Abū Dāwūd, Tirmidhī, al-Nasā'ī and Ibn Māja, see Mizzī, *Tuḥfa*, vol. 2, 289; Muslim, *Ṣaḥīḥ*, *kitāb al-buyūʿ*, 42:6, 13:9, 17:13, 17:9, 6:3,

40:2, 23:2, 44, 49:2. The last mentioned *ḥadīth* (49:2) is also recorded in Abū Dāwūd and al-Nasā'ī; see, al-Mizzī, *Tuḥfa*, vol. 2, 317; Muslim, *Ṣaḥīḥ*, *Kitāb al-buyū*ʿ, 6:4. This *ḥadīth* is also recorded in al-Tirmidhī and Ibn Māja, see al-Mizzī, *Tuḥfa*, vol. 2, 306, *Kitāb al-buyū*ʿ, 49:1 (it is recorded by al-Nasā'ī, see al-Mizzī, *Tuḥfa*, vol. 2, 291).

In the *kitāb al-hibāt*, Muslim records 5 *ḥadīths* with the Abū al-Zubayr-Jābir link, all of which use the word "ʿ*an*". That is to say, Abū al-Zubayr does not explicitly state how he received the 5 *ḥadīths* from Jābir. For the *ḥadīths*, see Muslim, *Ṣaḥīḥ*, *Kitāb al-hibāt*, 4:10, 3:11, 4:8, 4:9, 4:11.

In the *Kitāb al-ashriba*, Muslim records 17 *ḥadīths* with the Abū al-Zubayr-Jābir link. In only one of them does Abū al-Zubayr explicitly state that he heard the *ḥadīth* directly from Jābir, using the word "*samiʿa*". See Muslim, *Ṣaḥīḥ*, *Kitāb al-ashriba*, 33:2. For the *ḥadīth*, al-Mizzī refers the readers to *Kitāb al-aṭʿima*, 16:2. The *ḥadīth* is also recorded in Ibn Māja, see al-Mizzī, *Tuḥfa*, vol. 2, 322. In the other 16 *ḥadīths*, he uses the preposition "ʿ*an*". For the *ḥadīths* see Muslim, *Ṣaḥīḥ*, *Kitāb al-ashriba*, 6:39, 12:8, 12:3, 12:9, 12:4, 13:4. The last mentioned *ḥadīth* (13:4) is also recorded in al-Nasā'ī and Ibn Māja, see al-Mizzī, *Tuḥfa*, vol. 2, 340; Muslim, *Ṣaḥīḥ*, *Kitāb al-ashriba*, 13:3, 6:36, 6:38, 5:4. The last mentioned *ḥadīth* (5:4) is also recorded in al-Nasā'ī and Ibn Māja, see al-Mizzī, *Tuḥfa*, vol. 2, 340; Muslim, *Ṣaḥīḥ*, *Kitāb al-ashriba*, 12:1. The *ḥadīth* is recorded by Ibn Māja as well, see al-Mizzī, *Tuḥfa*, vol. 2, 341; Muslim, *Ṣaḥīḥ*, *Kitāb al-ashriba*, 12:2. It is also recorded by Abū Dāwūd and al-Tirmidhī, see al-Mizzī, *Tuḥfa*, vol. 2, 343; Muslim, *Ṣaḥīḥ*, *Kitāb al-ashriba*, 33:3 (the text of this *ḥadīth* is identical with that of 33:2. However, the *isnād* is different and the term linking Abū al-Zubayr and Jābir in the first *ḥadīth* is "ʿ*an*", while in the latter it is "*samiʿa*"). *Kitāb al-ashriba*, 34:4, 18:8, 18:7.

In the *Kitāb al-salām*, Muslim records 10 *ḥadīths* with the link. In 4 of them Abū al-Zubayr uses the term "*samiʿa*", suggesting that he heard the *ḥadīth* directly from Jābir. See Muslim, *Ṣaḥīḥ*, *Kitāb al-salām*, 21:10, 21:11, 33:10, 34:15. The last mentioned *ḥadīth* (34:15) is also reported by al-Nasā'ī, see al-Mizzī, *Tuḥfa*, vol. 2, 321. For the *ḥadīth*, however, al-Mizzī refers the readers to *Kitāb al-ṭibb*, 19:15. In the other 6 *ḥadīths*, Abū al-Zubayr uses the term "ʿ*an*", which makes it unclear whether he heard the *ḥadīth* from Jābir or from someone else. See Muslim, *Ṣaḥīḥ*, *Kitāb al-salām*, 33:8, 26:8, 33:9, 8:1, 26:1 (the last mentioned *ḥadīth* (26:1) is recorded also by al-Nasā'ī, see al-Mizzī, *Tuḥfa*, vol. 2, 310). Al-Mizzī, however, refers the reader to *Kitāb al-ṭibb*, 11:1; *Kitāb al-libās*, 26:4. This *ḥadīth* is recorded also by Abū Dāwūd and Ibn Māja, see al-Mizzī, *Tuḥfa*, vol. 2, 338. Again al-Mizzī refers the reader to *Kitāb al-tibb*, 11:4.

In the *Kitāb al-libās*, Muslim records 11 *ḥadīths* with the Abū al-Zubayr-Jābir link. In only three of them does Abū al-Zubayr state that he heard the report directly from Jābir, using the word "*samiʿa*". For the *ḥadīths* see Muslim, *Ṣaḥīḥ*, *Kitāb al-libās*, 20:2, 32:11 and 1:31. The last mentioned *ḥadīth* (1:31) is also recorded by al-Nasā'ī. Al-Mizzī, *Tuḥfa*, vol. 2, 321. In the other 8 *ḥadīths* Abū al-Zubayr does not state how he received the *ḥadīths*. For the *ḥadīths* see Muslim, *Ṣaḥīḥ*, *Kitāb al-libās*, 19:2, 23:1, 28:3, 20:3, 19:1, 17. The last mentioned *ḥadīth* (17) is also recorded by al-Nasā'ī, see al-Mizzī, *Tuḥfa*, vol. 2, 346, Muslim, *Ṣaḥīḥ*, *Kitāb al-libās*, 23:2, 28:1. The last mentioned *ḥadīth* (28:1) is also recorded by al-Tirmidhī, see al-Mizzī, *Tuḥfa*, vol. 2, 319.

In the *Kitāb al-aḍāḥī*, Muslim records 3 *ḥadīths* with the Abū al-Zubayr-Jābir link. In 2 of them, Abū al-Zubayr is reported to have said "ʿ*an*". See Muslim, *Ṣaḥīḥ*, *Kitāb al-aḍāḥī*, 2:1. This *ḥadīth* is also recorded by Abū Dāwūd, al-Nasā'ī

and Ibn Māja, see al-Mizzī, *Tuḥfa*, vol. 2, 298; Muslim, *Ṣaḥīḥ* 5:8. This *ḥadīth* is also recorded in al-Nasā'ī, see al-Mizzī, *Tuḥfa*, vol. 2, 243. In one of them, he said "*samiʿa*". See Muslim, *Ṣaḥīḥ*, *Kitāb al-aḍāḥī*, 2:2.

In the *Kitāb al-īmān*, Muslim records 12 *ḥadīths*. In 5 of them, Abū al-Zubayr uses the word "*ʿan*". See Muslim, *Ṣaḥīḥ*, *Kitāb al-īmān*, 48, 72:13, 6:7, 39:4, 9:4. The last mentioned *ḥadīth* (9:4) is also recorded by al-Tirmidhī and al-Nasā'ī, see al-Mizzī, *Tuḥfa*, vol. 2, 302. In the other 7 *ḥadīths* Abū al-Zubayr uses the words "*samiʿa*" and "*ḥaddathanā*". See Muslim, *Ṣaḥīḥ*, *Kitāb al-īmān*, 34:4, 15:3, 85:10, 22:13, 70:7, 83:6, 39:3. The text of the last mentioned *ḥadīth* (39:3), which contains the term "*samiʿa*" is identical to 39:4, where we find "*ʿan*".

In the *Kitāb al-zakāt*, Muslim records 8 *ḥadīths* with the Abū al-Zubayr-Jābir link. In 3 of them Abū al-Zubayr uses the term "*samiʿa*". See Muslim, *Ṣaḥīḥ*, *Kitāb al-zakāt*, 7:6, 2, 48:2 (there are two *isnāds* for this *ḥadīth* and Abū al-Zubayr reportedly used the word "*samiʿa*" in the first *isnād*. That is, Muḥammad b. al-Muthannā—ʿAbd al-Wahhāb—Yaḥyā b. Saʿīd—Abū al-Zubayr—Jābir. In the second *isnād* Jābir reportedly used the word "*ʿan*". That is, Abū Bakr b. Abī Shayba—Zayd b. Luḥbāb—Qurra b. Khālid—Abū al-Zubayr—Jābir.) In the other 5 he said "*ʿan*". See Muslim, *Ṣaḥīḥ*, *Kitāb al-zakāt*, 7:7. This *ḥadīth* is recorded by al-Nasā'ī, see al-Mizzī, *Tuḥfa*, vol. 2, 311; Muslim, *Ṣaḥīḥ*, *Kitāb al-zakāt*, 14:2. This *ḥadīth* is recorded also by Abū Dāwūd and al-Nasā'ī, see al-Mizzī, *Tuḥfa*, vol. 2, 289; *Kitāb al-zakāt*, 1:9, 14:1, 48:1.

In the *Kitāb al-ṣalāt*, Muslim mentions 17 *ḥadīths* with the link. In only one of them does Abū al-Zubayr use the word "*samiʿa*". See Muslim, *Ṣaḥīḥ*, *Kitāb al-ṣalāt*, 103:6. In the other 16 *ḥadīths* he uses the word "*ʿan*". See Muslim, *Ṣaḥīḥ*, *Kitāb al-ṣalāt*, 60:7, 52:9, 131:2, 129:2, 70:5, 164:5, 52:11 (in this *ḥadīth* we find "*annahū ra'ā* Jābir"), 111:4 (this *ḥadīth* is also recorded by Abū Dāwūd and al-Tirmidhī, see al-Mizzī, *Tuḥfa*, vol. 2, 298), 60:8 (this *ḥadīth* is also transmitted by Abū Dāwūd, see al-Mizzī, *Tuḥfa*, vol. 2, 299), 19:9 (also transmitted by al-Nasā'ī, see al-Mizzī, *Tuḥfa*, vol. 2, 310), 130:1 (also recorded by Ibn Māja, see al-Mizzī, *Tuḥfa*, vol. 2, 321), 19:8 (also transmitted by Abū Dāwūd, al-Nasā'ī, Ibn Māja, see al-Mizzī, *Tuḥfa*, vol. 2, 338), 36:5 (also recorded by al-Nasā'ī and Ibn Māja, see al-Mizzī, *Tuḥfa*, vol. 2, 339), 60:7 (also recorded by al-Nasā'ī and Ibn Māja, see al-Mizzī, *Tuḥfa*, vol. 2, 339), 179:6 (also recorded by al-Nasā'ī, see al-Mizzī, *Tuḥfa*, vol. 2, 340), 197:1 (also recorded by Abū Dāwūd and al-Nasā'ī, see al-Mizzī, *Tuḥfa*, vol. 2, 350).

In the *Kitāb al-nikāḥ*, Muslim records 8 *ḥadīths* with the link. In two of them, Abū al-Zubayr says that he heard the *ḥadīths* directly from Jābir. See Muslim, *Ṣaḥīḥ*, *Kitāb al-nikāḥ*, 7:7, 3:7. In 5 *ḥadīths*, he uses the word "*ʿan*". For the *ḥadīths* see Muslim, *Ṣaḥīḥ*, *Kitāb al-nikāḥ*, 22:13, 16:10, 22:18, 16:11, 2:1. The last mentioned (2:1) is also transmitted by Abū Dāwūd, al-Tirmidhī and al-Nasā'ī, see al-Mizzī, *Tuḥfa*, vol. 2, 350. In one *ḥadīth*, Abū al-Zubayr says, "*qāla* Jābir". For the *ḥadīth* see Muslim, *Ṣaḥīḥ*, *Kitāb al-nikāḥ*, 2:3.

In the *Kitāb al-ṭalāq*, Muslim records 2 *ḥadīths* with the chain, one of which uses the term "*ʿan*". See Muslim, *Ṣaḥīḥ*, *Kitāb al-ṭalāq*, 4:10. For the other he uses "*samiʿa*". See Muslim, *Ṣaḥīḥ*, *Kitāb al-ṭalāq*, 7. This *ḥadīth* is also recorded by Abū Dāwūd, al-Nasā'ī and Ibn Māja, see al-Mizzī, *Tuḥfa*, vol. 2, 314. In the *Kitāb ṣifat al-janna*, Muslim records two *ḥadīths* with the chain, one of which uses term "*ʿan*" (7:5) and the other uses the term "*samiʿa*" (7:4).

In the *Kitāb al-manāsik*, Muslim records 27 *ḥadīths*, only 9 of which use "*samiʿa*". For the *ḥadīths* see Muslim, *Ṣaḥīḥ*, *Kitāb al-manāsik*, 53:2, 17:33 (also

recorded in Abū Dāwūd and al-Nasā'ī, see al-Mizzī, *Tuḥfa*, vol. 2, 315), 51:1 (recorded by Abū Dāwūd and al-Nasā'ī, see al-Mizzī, *Tuḥfa*, vol. 2, 316), 65:7 (also recorded by Abū Dāwūd and al-Nasā'ī, see al-Mizzī, *Tuḥfa*, vol. 2, 318), 52 (also recorded by al-Tirmidhī and al-Nasā'ī, see al-Mizzī, *Tuḥfa*, vol. 2, 318), 17:29 (also recorded by Abū Dāwūd, see al-Mizzī, *Tuḥfa*, vol. 2, 318), 2:7, 62:4, 65:8. In the other 18 Abū al-Zubayr uses the term "*ʿan*". For the *ḥadīths* see Muslim, *Ṣaḥīḥ*, *Kitāb al-manāsik*, 1:7, 17:31, 62:31, 84:2, 84:3 (also recorded by al-Tirmidhī and al-Nasā'ī, see al-Mizzī, vol. 2, 334), 85:4 (also recorded by al-Nasā'ī, see al-Mizzī, vol. 2, 303), 53:1 (also recorded by Abū Dāwūd, al-Tirmidhī, al-Nasā'ī and Ibn Māja, see al-Mizzī, vol. 2, 312), 55:1, 42:2, 17:30, 17:32, 62:7, 62:3, 62:1 (also recorded by al-Tirmidhī, al-Nasā'ī, Ibn Māja and Abū Dāwūd, see al-Mizzī, vol. 2, 342), 17:27, 54, 83, 53:1.

In the *Kitāb al-ṭahāra*, Muslim records 3 *ḥadīths* with the Jābir—Abū al-Zubayr chain. Two of them use the term "*samiʿa*". See Muslim, *Ṣaḥīḥ*, *Kitāb al-ṭahāra*, 17:3 (also recorded by Abū Dāwūd, see al-Mizzī, *Tuḥfa*, vol. 2, 297), 8:6, and one uses the term "*ʿan*". (Muslim, *Ṣaḥīḥ*, *Kitāb al-ṭahāra*, 28:1 [also recorded by al-Nasā'ī and Ibn Māja, see al-Mizzī, *Tuḥfa*, vol. 2, 339]).

In the *Kitāb al-Adab*, Muslim records 4 *ḥadīths* with the link. In two of them, Abū al-Zubayr explicitly states that he received the *ḥadīths* from Jābir, using the verbs "*ḥaddathanā*" (Muslim, *Ṣaḥīḥ*, *Kitāb al-adab*, 14:14) and "*samiʿa*" (Muslim, *Ṣaḥīḥ*, *Kitāb al-adab*, 25:12). In the two others, he uses the term "*ʿan*". See Muslim, *Ṣaḥīḥ*, *Kitāb al-adab*, 16:1, 34:3 (the last is also recorded by Dāwūd, see al-Mizzī, *Tuḥfa*, vol. 2, 340).

In the *Kitāb al-faḍā'il*, Muslim records 6 *ḥadīths* with the chain, two of which use the term "*samiʿa*". See Muslim, *Ṣaḥīḥ*, *Kitāb al-faḍā'il*, 70:1, 99:3. The other 4 use the term "*ʿan*". See Muslim, *Ṣaḥīḥ*, *Kitāb al-faḍā'il*, 82:3, 3:5, 3:6, 92:4.

In the *Kitāb al-maghāzī*, Muslim records only one *ḥadīth* with the chain, using the term "*samiʿa*". See Muslim, *Ṣaḥīḥ*, *Kitāb al-Maghāzī*, 49:3. In the *Kitāb al-ḥudūd*, Muslim records two *ḥadīths* with the chain. In one of them, Abū al-Zubayr uses the term "*samiʿa*". See Muslim, *Ṣaḥīḥ*, *Kitāb al-ḥudūd*, 6:6 (also recorded by Abū Dāwūd, see al-Mizzī, *Tuḥfa*, vol. 2, 319, al-Mizzī refers the reader to 17:6). In the other one, he uses "*ʿan*". See Muslim, *Ṣaḥīḥ*, *Kitāb al-ḥudūd*, 2:4.

In the *Kitāb al-imāra*, Muslim records 5 *ḥadīths*. In three of them, Abū al-Zubayr uses the term "*samiʿa*". See Muslim, *Ṣaḥīḥ*, *Kitāb al-imāra*, 1:3 (al-Mizzī refers the reader to *Kitāb al-maghāzī*, 54:3, see al-Mizzī, *Tuḥfa*, vol. 2, 328), 18:4 (al-Mizzī refers the reader to *Kitāb al-maghāzī*, 71:4, see al-Mizzī, *Tuḥfa*, vol. 2, 328), 18:3 (al-Mizzī refers the reader to *Kitāb al-maghāzī*, 71:3, see al-Mizzī, *Tuḥfa*, vol. 2, 328). In two cases he used the word "*ʿan*". See Muslim, *Ṣaḥīḥ*, *Kitāb al-imāra*, 18:1 (al-Mizzī refers the reader to *Kitāb al-Maghāzī*, 17:1, see al-Mizzī, *Tuḥfa*, vol. 2, 341), 18:2, *Kitāb al-imāra*, 18:2 (al-Mizzī refers the reader to *Kitāb al-maghāzī*, 71:2. The *ḥadīth* is also reported by al-Nasā'ī, see al-Mizzī, *Tuḥfa*, vol. 2, 306.)

In the *Kitāb al-ṣayd*, Muslim records 3 *ḥadīths* with the Jābir—Abū al-Zubayr chain. In two of them, Abū al-Zubayr uses words indicating direct contact (*samāʿ*), that is, "*samiʿa*" (one *ḥadīth*) and "*sa'ala*" (one *ḥadīth*). See Muslim, *Ṣaḥīḥ*, *Kitāb al-ṣayd*, 7:15, 7:16. In one *ḥadīth* he uses the word "*ʿan*". See Muslim, *Ṣaḥīḥ*, *Kitāb al-ṣayd*, 4:1 (also recorded by Abū Dāwūd, see al-Mizzī, *Tuḥfa*, vol. 2, 300.)

In the *Kitāb al-ru'yā*, Muslim records 5 *ḥadīths* with the chain. Only one of them uses the term "*samiʿa*". See Muslim, *Ṣaḥīḥ*, *Kitāb al-ru'yā*, 2:4. It is also

recorded by al-Nasā'ī and Ibn Māja, see al-Mizzī, *Tuḥfa*, vol. 2, 339. The other 4 *ḥadīths* use the term "'*an*". See Muslim, *Ṣaḥīḥ*, *Kitāb al-ru'yā*, 2:3. The text of this *ḥadīth* (2:3) which uses the term "'*an*" is similar to that of the *ḥadīth* 2:4 which uses the term "*sami'a*". The first has a long version, while the latter has a short one. *Kitāb al-ru'yā*, 2:5, 1:8, 3:1. The last mentioned *ḥadīth* (3:1) is also recorded by Ibn Māja and al-Nasā'ī. See Mizzī, *Tuḥfa*, vol. 2, 339.

In the *Kitāb al-ṣiyām*, Muslim records 2 *ḥadīths* with the Jābir—Abū al-Zubayr chain. In one of them, Abū al-Zubayr says that he listened to Jābir (*sami'a* Jābir). See Muslim, *Ṣaḥīḥ*, *Kitāb al-ṣiyām*, 4:3. In the other one, he uses the term "'*an*". See Muslim, *Kitāb al-ṣiyām*, 4:2.

In the *Kitāb al-janā'iz*, Muslim records 7 *ḥadīths* with the chain. Abū al-Zubayr says that he heard it directly from Jābir in four of them. See Muslim, *Ṣaḥīḥ*, *Kitāb al-janā'iz*, 32:2, 50, 24: 7, 24:8. In the other 3 *ḥadīths*, Abū al-Zubayr says "'*an*". See Muslim, *Ṣaḥīḥ*, *Kitāb al-janā'iz*, 32:1. The text of this *ḥadīth* is identical with that of *ḥadīth* 32:2; however, the *isnād* and terms used are different. In the *isnād* of the first (Abū Bakr—Ḥafī b. Ghiyāth—Ibn Jurayj—Abū al-Zubayr—Jābir) we find the term "'*an*" between Abū al-Zubayr and Jābir. In the *isnād* of the second (Hārun b. 'Abd Allāh—Ḥajjāj—Ibn Jurayj—Abū al-Zubayr—Jābir) we find "*sami'a*". For other *ḥadīths* see *Kitāb al-Janā'iz*, 32:3 (this *ḥadīth* is also recorded by al-Nasā'ī and Ibn Māja, see al-Mizzī, *Tuḥfa*, vol. 2, 289), 22:6 (also recorded by al-Nasā'ī, see al-Mizzī, *Tuḥfa*, vol. 2, 290). In the *Kitāb al-dhabā'iḥ*, Muslim records 2 *ḥadīths* with the chain. Muslim, *Ṣaḥīḥ*, *Kitāb al-dhabā'iḥ*, 6:2, 12:6. Abū al-Zubayr heard directly from Jābir in both cases.

In the *Kitāb al-Qadar*, Muslim records 2 *ḥadīths* with the chain. In both cases Abū al-Zubayr used the term "'*an*". See Muslim, *Ṣaḥīḥ*, *Kitāb al-Qadr*, 1:13, 1:14.

In the *kitāb al-isti'dhān* (for this chapter, I follow al-Mizzī's edition), Muslim records 4 *ḥadīths*. In 2 of them Abū al-Zubayr uses the term "*sami'a*" (Muslim, *Ṣaḥīḥ*, *Kitāb al-isti'dhān*, 2:5, 14:9) and in the other 2 he uses "'*an*" (see Muslim, *Ṣaḥīḥ*, *Kitāb al-isti'dhān*, 18:1, 21:6).

In the *Kitāb al-tawba*, Muslim records 3 *ḥadīths* with the chain, all of them with "*sami'a*". See Muslim, *Ṣaḥīḥ*, *Kitāb al-tawba*, 31:10, 30:5, 13:15.

In the *Kitāb al-'itq*, Muslim records only one *ḥadīth* in which Abū al-Zubayr says that he heard it directly from Jābir. See Muslim, *Ṣaḥīḥ*, *Kitāb al-'itq*, 5:1.

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